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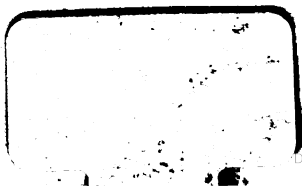


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THE HERACLEIDAE
OF
EURIPIDES.



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THE HERACLEIDAE
OF EURIPIDES

*WITH INTRODUCTION, ANALYSIS, CRITICAL AND
EXPLANATORY NOTES,*

BY

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TRINITY HALL, CAMBRIDGE.

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TO MY FATHER.

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P R E F A C E

THE text and numbering of this edition is, with one or two trifling alterations in punctuation, that of Dindorf, in the *Corpus Poetarum* (the stereotyped edition of 1865). The editions to which most reference has been made are those of Elmsley¹, Pflugk, Bothe and Mr Paley. Indebtedness to the three first has in most cases of importance, and to the last, it is believed, in all cases, been acknowledged.

The Critical Commentary does not profess to do more than notice and put into handy shape such of the more important or more instructive variations of text, as the more advanced student should generally be acquainted with. For further details the full critical commentary of Pflugk can be consulted; for an account of the older editions, the Preface of Elmsley; and for an account of the MSS., Pflugk, Prooemium *ad finem*. The readings of the Aldine edition or of the MSS. are for brevity referred to as "orig."

The Explanatory Notes, it is hoped, will be found sufficiently comprehensive for the more advanced students: but the aim has also been to leave unnoticed no point²

¹ The minute and yet extensive learning of Elmsley is marvellous. In such labours is the foundation of all our knowledge. But for a loftily contemptuous estimate of them, it amuses one to refer to the late Lord Lytton's *Pelham*, chapter LXIII, towards the end of the

second paragraph.

² For beginners this play is well adapted. The dialogue is simple, idiomatic, and spirited; the choruses are fine and not complicated; the difficult passages are but few; and the theme is noble.

which would be likely to present difficulties to those in an earlier stage¹.

Of the parallel passages referred to in the notes, the more important have, to save trouble, been quoted at length; the numbering of the lines being in all cases that of the "Corpus." But the careful reader will of course work with his Corpus, as well as grammar and lexicon, by his side.

Passages have only been translated where it seemed that the point to be brought out could be most simply explained by translation. In other cases the student has been left to do his own work.

The chorus-metres, since the few peculiarities in them have been noticed in the accessible edition of Mr Paley, have been left without comment. A full scheme or map of each is given in Pflugk.

To Mr A. W. W. Dale, Fellow and Classical Lecturer of Trinity Hall, I am much indebted for careful revision of the notes, both in MS. and in proof, and for the references to Madvig and Goodwin. The Explanatory Notes on lines 120 and 384 are his; as also those on lines 186, 213, 232, 330, 336, 409, 439, 466, 479; and portions of a dozen others.

E. A. B.

TRINITY HALL,
March, 1881.

¹ These should be taught to notice the reason for and construction of every indirect mood, participle, preposition, and *μή*: prepositions, whether apart or in composition; participles, whether concessive, as in 733, 814, 999; causal, as in 757; or forming dis-

guised protases of conditional sentences, as in 732. It is also excellent practice, with or without the book, to analyse and to paraphrase the dialogue; and thus to bring out the points of those complex retorts and hinted arguments which abound in a Greek Tragedy.

INTRODUCTION

The *Heracleidae* of Euripides differs from most Greek tragedies in the fact that its subject¹, though drawn from the usual cycle and period of dramatic legend, is treated with a direct eye to contemporary events. The subject is national,

In this it resembles the *Persae*² of Aeschylus. The *Persae* is, indeed, a finer play, since it was written in more stirring times, when a momentous crisis had united in a common aim the states of Hellas, and roused to finer consciousness the patriotism of Athens. But again, by the war with Sparta, had been evoked an enthusiasm of nationality, more limited but no less strong. To this emotion, utterance was given by the *Heracleidae*, which, written in the tension of strife, abounds with allusions, encouragements and appeals to the love of country and the championship of the weak³. Conspicuous amongst these is the following:

ἀεί ποθ' ἦδε γαῖα τοῖς ἀμυχάνοις

σὺν τῷ δικαίῳ βούλεται προσωφελεῖν: (329)

a couplet which gives noble and epigrammatic expression to a

¹ Mr Paley, judging (a) from the shortness of the play, (b) from the fewness and brevity of its choruses, thinks that the *Heracleidae*, like the *Alcestis* and probably also the *Rhesus*, was the fourth in a tetralogy; thus filling the place of the usual Satyric drama, such as the *Cyclops*. These plays he calls *Pro-Satyric*. His view seems to be supported by the quasi-comic

touches in the scene where old Iolaus arms for battle: though possibly their effect was intended to be entirely pathetic.

² For similar plots Mr Paley refers to Aesch. *Suppl.*, Eur. *Suppl.*, and Soph. *Oed. Col.*

³ Compare lines 62, 304—306, 957, and especially 284—288, and 352.

principle of action which our own country has boasted to be her traditional aim.

Scene as well as subject must have kindled the ardour of the audience: since Marathon, where Athens, as the champion of Hellas, had turned the tide of barbarism, is pictured as destined to be threatened, and in fact was at that moment threatened, by those whose fathers had been saved by Athens.

Besides the patriotic nature of subject and of scene, prominence is given to three national characteristics on which the Athenians specially plumed themselves: Piety to the gods, Patronage of the miserable, and Pride in noble blood. Athens, as a Democracy, proud of the universal suffrage of her citizens, justifies and founds that pride on her faith in their nobility of manners and of hereditary instinct.

Thus the subject, the prevalent underlying idea, and as it were the hero of the drama, is Athens, in her attitude or character of free champion of the oppressed. It is true that at different times our sympathies are concentrated now on the troubles of Demophon as a constitutional ruler, now on the heroic self-sacrifice of Macaria, now on the equally heroic bearing of the doomed Eurystheus; and that Iolaus, who is the most prominent and continuous actor, is in a sense the hero. But the characters in the plot are meant to excite in themselves and in their time an interest wholly secondary to that aroused by the suggested parallel with contemporary events.

The disjointed nature of the Plot¹ has been much complained of. It has been asserted that the interest ceases when the climax is reached, when the sacrifice of Macaria secures the victory of Athens; and that the rest is detail, foreseen already, and wearisome. To this complaint the following should be sufficient answers: that to the then Athenian audience the details of the consequent Athenian victory, culminating in the Pro-Athenian Prophecy of

¹ An epitome of the Plot will be found at the end of the text.

Eurystheus, was a most exciting consummation: and that to create this excitement, and not to invent a technically correct plot, was probably the main intention of the author.

If it may be again objected, that the story, as a whole, thus constituted, is not a true tragedy: there can at least be no doubt of the artistic correctness of the several themes: or that the plight and deliverance of the Heracleidae, the self-sacrifice of Macaria, and the fearless death of Eurystheus, are each of them worthy subjects of tragedy: while the references to the existing life-struggle of Athens lend as it were continuity to the whole, and wrap it all in a tragic atmosphere. This conclusion will be confirmed by careful collation of the plot, taken both in sections and in its entirety, with the canons laid down in Aristotle's definition of Poetry (*Poetics*, c. 6):—*ἔστιν οὖν τραγωδία μίμησις πράξεως σπουδαίας καὶ τελείας, μέγεθος ἐχούσης· ἡδυσμένη λόγῳ, χωρὶς ἐκάστου τῶν εἰδῶν ἐν τοῖς μαρίοις, δρώντων, καὶ οὐ δι' ἀπαγγελίας, δι' ἐλέου καὶ φόβου περαίνουσα τὴν τῶν τοιούτων παθημάτων κάθαρσιν.* "Tragedy, then, is an imitation of an action that is important, entire, and of a proper magnitude; by language embellished and rendered pleasurable, but by different means in different parts; in the way, not of narration, but of action; effecting, through pity and terror, the correction and refinement of such passions."

Is the play a legitimate Tragedy?

As minor points it may be noticed (I) that the proverbial Athenian delight in minute argument and litigation is gratified throughout the play. (1) By the dispute of Iolaus and Demophon with the herald; (2) by the perplexed debate which Demophon holds with himself how he may reconcile his championship of the refugees with a constitutional policy; (3) by the enforced admiration of the noble death of the enemy Eurystheus, and the excellent case which he is made to establish for himself.

Litigation in the play,

And again (II) that two principles of International Law seem so clearly alluded to that we may fairly assume them to have existed, at least as tacit customs, in the time of Euripides. (1) The Argive claim to

and International Law.

the persons of the *Heracleidae* is (line 139) grounded on a presumed practice of the extradition of political criminals. (2) The Athenians are made to state, as an exceptional fact (line 966), which they take credit for, that they kill only in fair fight, and do not put to death their prisoners of war.

A summary of the Plot will be found at the end of the text: and the probable date of the production of the play will be gathered from the second and third paragraphs of the summary of the Prooemium of Pflugk which here follows.

Summary of Parts of Pflugk's Prooemium.

It has been said that the *Heracleidae* is bad both in plot and in treatment. This statement is unfair. A great author may infringe the variable, though not the fundamental, laws of tragedy. He may set a precedent which need not be followed. He may write, that is, for once, and if the times demand it, "ad captandam auram popularem, et temporis causa." Such work we should consider "quasi spectemus fabulam, non quasi legamus." The design of the plot, its national and temporary character, was deliberate. The momentousness of the crisis justifies that design.

Boeck, from lines 284 sq. (cf. also 353 sq., and 759 sq.), conjectures the *Heracleidae* to have been written Ol. 90. 3, B.C. 418¹, "quum rupto foedere Argivi pacem cum Laconibus ferrent, Atheniensibus autem bellum inferrent." Cf. Thuc. v. 76 sq. In the following year, the popular party was restored at Argos, and peace again made between Argos and Athens. Cf. Thuc. v. 82².

¹ This is the date to which Mr Paley leans. Argos, he thinks, is attacked for entering into a treaty with Sparta; while Sparta is reminded that Athens had protected from Argos the ancestors of the

Spartan kings.

² Cf. Thirlwall's *History of Greece*, c. XXIV. pp. 345, 352-5 (Cabinet Encyclopaedia edition); and Grote, c. LVI. pp. 362-370 (edition of 1870).

But Boeck, in regarding the play to refer to an outbreak of hostilities with Argos, relies on individual passages. Taken as a whole, the play points to enmity not so much against Argos as against *Sparta*. Against Argos it was momentary; against *Sparta*, deep and long. (1) The Spartans had notoriously broken their pledges, instance Plataeae. (2) From line 377 it would seem that peace had been broken, and that the Athenians wished to seem driven to war against their will. (3) The inroads of *Sparta* are alluded to in line 1034. It is probable that Euripides wished to protest against a threatened violation of the tetrapolis. (4) The mention of *Sparta* by name is in line 742 forcibly dragged in. The frequent mention of Argos as an enemy was a necessity of the plot: but the audience would take the allusions as referring to *Sparta*, whom they hated most and longest. The date, then, judging from (2), is probably neither earlier than Ol. 87. $\frac{3}{4}$, B.C. 431, or¹, nor much later than Ol. 88. 2, B.C. 427.

At any rate, the regularity of the metre proves it to be one of the earlier plays of Euripides. Cf. note on line 211.

[Pflugk, in the course of his Prooemium, amongst other subjects, further observes: (1) The Athenians thoroughly believed the legend that the Heracleidae had been saved by them. Cf. the Decree in Dem. *de Cor.* § 186; and references in Pfl. Pr. p. 9. The Peloponnesians in their annual inroads abstained from places at which the Heracleidae were said to have found refuge. Cf. Diod. Sic. XII. 45. (2) To illustrate the Athenian passion for oracles during the war, Pflugk refers to Ar. *Equites* 797, 965, 1002; and Thuc. II. 54. See also Ar. *Aves*

¹ B.C. 431. The date of the commencement of the Peloponnesian war. Cf. Thirlwall, end of c. XIX. and beginning of c. XX.; Grote, c. XLVIII.—We know that the *Medea*, the oldest surviving tragedy of Euripides (with the exception of the *Rhesus*), was written B.C. 432. The subsequent plays were therefore written during the war which broke out B.C.

431. The date of the *Heracleidae* can therefore be assigned to either about B.C. 430, or to B.C. 418: to the former date, if the allusions in the play are taken as referring to the outbreak of the war with *Sparta*; to the latter, if it is thought that the poet's object was to protest against the treaty of B.C. 418 between *Sparta* and *Argos*,

passim. To gratify this passion, Euripides has here invented the oracle which he puts into the mouth of Eurystheus: whom, in the teeth of the tradition, he saves from dying at the hands of Iolaus. (3) Pflugk defends the *Heracleidae* against the promiscuous abuse of Schlegel (*de art. dram.* Vol. I. p. 260). (4) He combats the opinion of Hermann, who argued (see Pfl. Pro. p. 11) that a portion of the *Heracleidae*, supposed to have contained the lamentations and other sequel on the death of Macaria, had been omitted. These would have been foreign to the purpose of the play, which is (a) to display the *pietas* of Athens, (b) to prophesy her success. (Ar. *Eq.* 214, which is said by the Scholiast *in loc.* to be taken from Eur. *Herac.*, was probably quoted from a similar play, the lost *Iolaus* of Sophocles.)]

Note on the Dramatis Personae.

- I. Protagonistes = first Iolaos, then Eurystheus.
- II. Deuteragonistes = first Demophon, then Alcmena.
- III. Tritagonistes = (in order) Copeus, Macaria, Attendant, and Herald.
- IV. *κωφὰ πρόσωπα*, Acamas, who accompanies Demophon; and the remaining children of Heracles.

The story is, as usually, represented as occurring in one day and at one place (Marathon): and, to preserve this dramatic necessity, the interval necessary for the absence of Demophon is hurried over. He departs at 352 to make the military preparations which, on his return in 389, he announces as completed.

ΗΡΑΚΛΕΪΔΑΙ.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ

ΙΟΛΑΟΣ.

ΚΟΠΡΕΤΣ.

ΧΟΡΟΣ.

ΑΠΟΛΛΩΝ.

ΜΑΚΑΡΙΑ.

ΘΕΡΑΠΩΝ.

ΑΔΚΜΗΝΗ.

ΑΓΓΕΛΟΣ.

ΕΥΡΥΣΘΕΤΣ.

ΤΠΟΘΕΣΙΣ.

Ἰόλαος υἱὸς μὲν ἦν Ἰφικλέους, ἀδελφιδοῦς δὲ Ἡρακλέους· ἐν νεότητι δ' ἐκείνῳ συστρατευσάμενος ἐν γῆρᾳ τοῖς ἐξ ἐκείνου βοηθὸς εὖνους παρέστη. τῶν γὰρ παίδων ἐξ ἀπάσης ἐλαυνομένων γῆς ὑπ' Εὐρυσθέως, ἔχων αὐτοὺς ἦλθεν εἰς Ἀθήνας, κακεῖ προσφυγὼν τοῖς θεοῖς ἔσχε τὴν ἀσφάλειαν, Δημοφῶντος τῆς πόλεως κρατοῦντος. Κοπρέως δὲ τοῦ Εὐρυσθέως κήρυκος ἀποσπᾶν θέλωντος τοὺς ἱκέτας, ἐκώλυσεν αὐτόν. ὁ δὲ ἀπῆλθε, πόλεμον ἀπειλήσας προσδέχεσθαι. Δημοφῶν δὲ τούτου μὲν ὠλιγῶρει· χρησμῶν δὲ αὐτῷ νικηφόρων γενηθέντων, ἐὰν Δήμητρι τὴν εὐγενεστάτην παρθένων σφάξῃ, τοῖς λόγοις βαρέως ἔσχεν· οὔτε γὰρ ἰδίαν οὔτε τῶν πολιτῶν τινος θυγατέρα χάριν τῶν ἱκετῶν ἀποκτεῖναι δίκαιον ἡγείτο. τὴν μαντείαν δὲ προγνοῦσα μία τῶν Ἡρακλέους παίδων, Μακαρία, τὸν θάνατον ἔκουσίως ὑπέστη. ταύτην μὲν οὖν εὐγενῶς ἀποθανοῦσαν ἐτίμησαν· αὐτοὶ δὲ τοὺς πολεμίους ἐπιγνόντες παρόντας, εἰς τὴν μάχην ὤρμησαν.

ΗΡΑΚΛΕΙΔΑΙ.

ΙΟΛΑΟΣ.

Πάλαί ποτ' ἐστὶ τοῦτ' ἐμοὶ δεδογμένον,
 ὁ μὲν δίκαιος τοῖς πέλας πέφυκ' ἀνὴρ, *αὐτὸς ἐν γὰρ*
 ὁ δ' ἐς τὸ κέρδος λήμ' ἔχων ἀνειμένον
 πόλει τ' ἄχρηστος καὶ συναλλάσσειν βαρὺς,
 αὐτῷ δ' ἄριστος· οἶδα δ' οὐ λόγῳ μαθῶν. 5
 ἐγὼ γὰρ αἰδοῖ καὶ τὸ συγγενὲς σέβων,
 ἐξὸν κατ' Ἄργος ἡσύχως ναίειν, πόνων
 πλείστων μετέσχον εἰς ἀνὴρ Ἡρακλέει,
 ὅτ' ἦν μεθ' ἡμῶν· νῦν δ' ἐπεὶ κατ' οὐρανὸν
 ναίει, τὰ κείνου τέκν' ἔχων ὑπὸ πτεροῖς 10
 σῶζω τάδ', αὐτὸς δεόμενος σωτηρίας.
 ἐπεὶ γὰρ αὐτῶν γῆς ἀπηλλάχθη πατὴρ,
 πρῶτον μὲν ἡμᾶς ἤθελ' Εὐρυσθεὺς κτανεῖν·
 ἀλλ' ἐξέδραμεν. καὶ πόλις μὲν οἴχεται,
 ψυχὴ δ' ἐσώθη. φεύγομεν δ' ἀλώμενοι, 15
 ἄλλην ἀπ' ἄλλης ἐξορίζοντες πόλιν.
 πρὸς τοῖς γὰρ ἄλλοις καὶ τόδ' Εὐρυσθεὺς κακοῖς
 ὕβρισμ' ἐς ἡμᾶς ἤξιωσεν ὕβρισαι·
 πέμπων ὅπου γῆς πυνθάνοιθ' ἰδρυμένους
 κήρυκας ἐξαίτεϊ τε κᾶξείργει χθονὸς, 20
 πόλιν προτείνων Ἄργος, οὐ σμικρὰν φίλῃν
 ἐχθρὰν τε θέσθαι, χαυτόν εὐτυχοῦνθ' ἄμα,

οἱ δ', ἀσθενῇ μὲν τὰπ' ἐμοῦ δεδορκότες,
 σμικροὺς δὲ τούσδε καὶ πατρὸς τητωμένους,
 τοὺς κρείσσονας σέβοντες ἐξείργουσι γῆς. 25
 ἐγὼ δὲ σὺν φεύγουσι συμφεύγω τέκνοις,
 καὶ σὺν κακῶς πράσσουσι συμπράσσω κακῶς,
 ὀκνῶν προδοῦναι, μή τις ᾧδ' εἴπη βροτῶν·
 "Ἴδεσθ', ἐπειδὴ παισὶν οὐκ ἔστιν πατήρ,
 Ἴδλαος οὐκ ἤμυνε συγγενὴς γεγώς." 30
 πάσης δὲ χώρας Ἑλλάδος τητῶμενοι,
 Μαραθῶνα καὶ σύγκληρον ἑλθόντες χθόνα
 ἱκέται καθεζόμεσθα βώμιοι θεῶν,
 προσωφελῆσαι· πεδία γὰρ τῇσδε χθονὸς
 δισσοὺς κατοικεῖν Θησέως παῖδας λόγος, 35
 κλήρῳ λαχόντας, ἐκ γένους Πανδίωνος,
 τοῖσδ' ἐγγὺς ὄντας· ὧν ἕκατι τέρμονας
 κλεινῶν Ἀθηνῶν τήνδ' ἀφικόμεσθ' ὁδόν.
 δυοῖν γερόντοιον δὲ στρατηγεῖται φυγῇ·
 ἐγὼ μὲν ἀμφὶ τοῖσδε καλχαίνων τέκνοις, 40
 ἡ δ' αὖ τὸ θῆλυ παιδὸς Ἀλκμήνης γένος,
 ἔσωθε ναοῦ τοῦδ' ὑπηγκαλισμένη,
 σώζει· νέας γὰρ παρθένους αἰδούμεθα
 ὄχλῳ πελάζειν κάπιβωμιοστατεῖν.
 Ὅτλος δ' ἀδελφοί θ' οἷσι πρεσβεῖναι γένος, 45
 ζητοῦσ' ὅπου γῆς πύργον οἰκούμεθα,
 ἣν τῇσδ' ἀπωθώμεσθα πρὸς βίαν χθονός.
 ᾧ τέκνα τέκνα, δεῦρο, λαμβάνεσθ' ἐμῶν
 πέπλων· ὅρῳ κήρυκα τόνδ' Εὐρυσθέως
 στείλχοντ' ἐφ' ἡμᾶς, οὐ διωκόμεσθ' ὕπο, 50
 πάσης ἀλῆται γῆς ἀπεσφτερημένοι.
 ᾧ μῖσος, εἴθ' ὅλοιο χῶ' πέμψας σ' ἀνὴρ,
 ὃς πολλὰ δὴ καὶ τῶνδε γενναῖον πατρί

ἐκ τοῦδε ταύτου στόματος ἤγγειλας κακά.

ΚΟΠΡΕΤΣ.

ἢ που καθήσθαι τήνδ' ἔδραν καλήν δοκεῖς 55
 πόλιν τ' ἀφίχθαι σύμμαχον, κακῶς φρονῶν
 οὐ γάρ τις ἔστιν ὃς πάροιθ' αἰρήσεται
 τὴν σὴν ἀχρεῖον δύναμιν ἀντ' Εὐρυσθέως
 χώρει· τί μοχθεῖς ταῦτ' ; ἀνίστασθαι σε χρὴ
 εἰς Ἄργος, οὐ σε λεύσιμος μένει δίκη. 60

ΙΟ. οὐ δῆτ'· ἐπεὶ μοι βωμὸς ἀρκέσει θεοῦ
 ἐλευθέρα τε γαῖ', ἐν ἧ βεβήκαμεν.

ΚΟ. βούλει πόνον μοι τῇδε προσθεῖναι χερσί;

ΙΟ. οὗτοι βία γέ μ' οὐδὲ τούσδ' ἄξεις λαβών.

ΚΟ. γνώσει σύ μάντις δ' ἦσθ' ἄρ' οὐ καλὸς τάδε. 65 II W 6

ΙΟ. οὐκ ἂν γένοιτο τοῦτ' ἐμοῦ ζωντός ποτε.

ΚΟ. ἄπαιρ'· ἐγὼ δὲ τούσδε, κἂν σὺ μὴ θέλῃς,
 ἄξω, νομίζων οὐπὲρ εἰς' Εὐρυσθέως.

ΙΟ. ὦ τὰς Ἀθήνας δαρὸν οἰκοῦντες χρόνον,
 ἀμύνεθ'· ἰκέται δ' ὄντες ἀγφραίου Διὸς 70
 βιαζόμεσθα, καὶ στέφη μιάνεται,
 πόλει τ' ὄνειδος καὶ θεῶν ἀτιμία.

ΧΟΡΟΣ.

ἔα ἔα. τίς ἡ βοή βωμοῦ πέλας
 ἔστηκε; πόλαν συμφορὰν δείξει τάχα;

ΙΟ. ἴδετε τὸν γέροντ' 75

ἀμαλὸν ἐπὶ πέδῳ χύμενον· ὦ τάλας.

ΧΟ. πρὸς τοῦ ποτ' ἐν γῇ πτώμα δύστηνον πίνυναι;
 * * * * *

ΙΟ. ὄδ', ὦ ξένοι, με σοὺς ἀτιμάζων θεοὺς
 ἔλκει βιαίως Ζηνὸς ἐκ προβωμίων.

- ΧΟ. σὺ δ' ἐκ τίνος γῆς, ὦ γέρον, τετράπτολιν 80
 ξύνοικον ἦλθες
 λαόν; ἥ πέραθεν ἀλῖφ πλάτα
 κατέχετ' ἐκλιπόντες Εὐβοῖδ' ἀκτάν;
- ΙΟ. οὐ νησιώτην, ὦ ξένοι, τρίβω βίον,
 ἀλλ' ἐκ Μυκηνῶν σὴν ἀφίγμεθα χθόνα. 85
- ΧΟ. ὄνομα τί σε, γέρον,
 Μυκηναῖος ὠνόμαζεν λεώς;
- ΙΟ. τὸν Ἡράκλειον ἵστε που παραστάτην
 Ἴόλαον· οὐ γὰρ σῶμ' ἀκήρυκτον τόδε.
- ΧΟ. οἶδ' εἰσακούσας καὶ πρὶν· ἀλλὰ τοῦ ποτ' ἐν 90
 χειρὶ σᾶ κομίζεις κόρους νεοτρεφεῖς, φράσον.
- ΙΟ. Ἡρακλέους οἶδ' εἰσὶ παῖδες, ὦ ξένοι,
 ἰκέται σέθεν τε καὶ πόλεως ἀφιγμένοι.
- ΧΟ. τί χρέος; ἤ λόγων 95
 πόλεος, ἔνεπέ μοι, μελόμενοι τυχεῖν;
- ΙΟ. μήτ' ἐκδοθῆναι μήτε πρὸς βίαν θεῶν
 τῶν σῶν ἀποσπασθέντες εἰς Ἄργος μολεῖν.
- ΚΟ. ἀλλ' οὔτι τοῖς σοῖς δεσπόταις τάδ' ἀρκέσει,
 οἷ σου κρατοῦντες ἐνθάδ' εὐρίσκουσί σε. 100
- ΧΟ. εἰκὸς θεῶν ἰκτῆρας αἰδεῖσθαι, ξένε,
 καὶ μὴ βιάφῃ
 χειρὶ δαιμόνων ἀπολιπεῖν σφ' ἔδη
 πότνια γὰρ Δίκη τάδ' οὐ πείσεται.
- ΚΟ. ἔκπεμπέ νυν γῆς τούσδε τοὺς Εὐρυσθέως, 105
 κούδεν βιάφῃ τῇδε χρήσομαι χειρὶ.
- ΧΟ. ἄθεον ἰκεσίαν
 μεθεῖναι πόλει ξένων προστροπάν.
- ΚΟ. καλὸν δέ γ' ἔξω πραγμάτων ἔχειν πόδα,
 εὐβουλίας τυχόντα τῆς ἀμείνωνος. 110
- ΧΟ. οὐκοῦν τυράννῳ τῇσδε γῆς φράσαντά σε

χρῆν ταῦτα τολμᾶν, ἀλλὰ μὴ βία ξένους
θεῶν ἀφέλκειν, γῆν σέβοντ' ἐλευθέραν.

- ΚΟ. τίς δ' ἐστὶ χώρας τῆσδε καὶ πόλεως ἀναξ;
ΧΟ. ἐσθλοῦ πατρὸς παῖς Δημοφῶν ὁ Θησέως. 115
ΚΟ. πρὸς τόνδ' ἀγών τις ἄρα τοῦδε τοῦ λόγου
μάλιστα' ἂν εἴη· τᾶλλα δ' εἴρηται μάτην.
ΧΟ. καὶ μὴν ὅδ' αὐτὸς ἔρχεται σπουδὴν ἔχων
'Ακάμας τ' ἀδελφὸς, τῶνδ' ἐπήκοοι λόγων.

ΔΗΜΟΦΩΝ.

- ἐπεὶ περ ἔφθης πρέσβυς ὦν νεωτέρους 120
βοηδρομήσας τήνδ' ἐπ' ἐσχάραν Διὸς,
λέξον, τίς ὄχλον τόνδ' ἀθροίζεται τύχη.
ΧΟ. ἰκέται κάθηται παῖδες οἷδ' Ἡρακλέους,
βωμόν κατασφύψαντες, ὡς ὀράς, ἀναξ,
πατρός τε πιστὸς Ἰόλεως παραστάτης. 125
ΔΗ. τί δὴτ' ἰνυγμῶν ἦδ' ἐδεῖτο συμφορά;
ΧΟ. βία νιν οὗτος τῆσδ' ἀπ' ἐσχάρας ἄγειν
ζητῶν βοήν ἔστησε, κάσφηλεν γόνυ
γέροντος, ὥστε μ' ἐκβαλεῖν οἴκτῳ δάκρυ.
ΔΗ. καὶ μὴν στολήν γ' Ἑλληνα καὶ ῥυθμόν πέπλων 131
ἔχει· τὰ δ' ἔργα βαρβάρου χερὸς τάδε.
σὸν δὴ τὸ φράζειν ἐστὶ μὴ μέλλειν τ' ἐμοὶ
ποίας ἀφίξαι δεῦρο γῆς ὄρους λιπών.
ΚΟ. Ἀργεῖός εἰμι· τοῦτο γὰρ θέλεις μαθεῖν.
ἐφ' οἷσι δ' ἤκω καὶ παρ' οὐ λέγειν θέλω. 135
πέμπει Μυκηνῶν δεῦρό μ' Εὐρυσθεὺς ἀναξ,
ἄξοντα τούσδε· πολλὰ δ' ἦλθον, ὦ ξένε,
δίκαι' ὁμαρτῇ δρᾶν τε καὶ λέγειν ἔχων.
'Αργεῖός ὦν γὰρ αὐτὸς Ἀργεῖους ἄγω,
ἐκ τῆς ἔμαντοῦ τούσδε δραπέτας ἔχων, 140

νόμοισι τοῖς ἐκείθεν ἐψηφισμένους
θανεῖν· δίκαιοι δ' ἐσμέν οἰκούντες πόλιν
αὐτοὶ καθ' αὐτῶν κυρίους κραίνειν δίκας.
πολλῶν δὲ κᾶλλων ἐστίας ἀφυγμένων,
ἐν τοῖσιν αὐτοῖς τοισὶδ' ἔσταμεν λόγοις, 145
κούδεις ἐτόλμησ' ἴδια προσθέσθαι κακά.
ἀλλ' ἢ τιν' ἐς σέ μωρίαν ἐσκεμμένοι
δεῦρ' ἦλθον, ἢ κίνδυνον ἐξ ἀμηχάνων
ρίπτουτες, εἴτ' οὖν εἴτε μὴ γενήσεται
οὐ γὰρ φρενήρη γ' ὄντα σ' ἐλπίζουσὶ που 150
μόνον τοσαύτης ἦν ἐπήλθον Ἑλλάδος
τὰς τῶνδ' ἀβούλους ξυμφορὰς κατοικτιεῖν
φέρ' ἀντίθεσ γὰρ, τούσδε τ' ἐς γαῖαν παρείς
ἡμᾶς τ' ἐάσας ἐξάγειν, τί κερδανεῖς;
τὰ μὲν παρ' ἡμῶν τοιάδ' ἔστι σοι λαβεῖν· 155
Ἄργους τοσήνδε χεῖρα | τήν τ' Εὐρυσθέως
ἰσχὺν ἅπασαν τῇδε προσθέσθαι πόλει.
ἦν δ' ἐς λόγους τε καὶ τὰ τῶνδ' οἰκτίσματα
βλέψας πεπανθῆς, ἐς πάλιν καθίσταται
δορὸς τὸ πρᾶγμα· μὴ γὰρ ὥς μεθήσομεν 160
δόξης ἀγῶνα τόνδ' ἄτερ χαλυβδικοῦ.
τί δῆτα φήσεις, ποῖα πεδί' ἀφαιρεθεῖς
Τιρυνθίοις θεῖς πόλεμον Ἀργείοις τ' ἔχειν,
πολοῖς δ' ἀμύνων συμμάχοις, τίνος δ' ὕπερ
θάψεις νεκροὺς πεσόντας; ἢ κακὸν λόγον 165
κτῆσει πρὸς ἀστῶν, εἰ γέροντος οὐνεκα
τύμβου, τὸ μηδὲν ὄντος, ὥς εἰπεῖν ἔπος,
παίδων τε τῶνδ' εἰς ἄντλον ἐμβήσει πόδα.
ἐρεῖς, τὸ λῶστον ἐλπὶδ' εὐρήσεινμόνον.
καὶ τοῦτο πολλῶ τοῦ παρόντος ἐνδεές· 170
κακῶς γὰρ Ἀργείοισιν οἶδ' ὠπλισμένοι

- μάχουιτ' ἂν ἡβήσαντες, εἴ τι τοῦτό σε
 ψυχὴν ἐπαίρει, χοῦν μέσῳ πολὺς χρόνος,
 ἐν ᾧ διεργασθεῖτ' ἂν. ἀλλ' ἐμοὶ πιθοῦ
 δοὺς μηδὲν, ἀλλὰ τᾶμ' ἐῷν ἄγειν ἐμέ 175
 κτῆσαι Μυκῆνας, μηδ', ὅπερ φιλεῖτε δρᾶν,
 πάθης σὺ τοῦτο, τοὺς ἀμείνονας παρὸν
 φίλους ἐλέσθαι, τοὺς κακίονας λάβης.
- ΧΟ. τίς ἂν δίκην κρίνειεν ἢ γνώῃ λόγον,
 πρὶν ἂν παρ' ἀμφοῖν μῦθον ἐκμάθῃ σαφῶς; 180
- ΙΟ. ἀναξ, ὑπάρχει μὲν τόδ' ἐν τῇ σῇ χθονί, ἵ
 εἰπεῖν ἀκούσαι τ' ἐν μέρει πάρεστί μοι,
 κοῦδέίς μ' ἀπώσσει πρόσθεν, ὥσπερ ἄλλοθεν.
 ἡμῖν δὲ καὶ τῷδ' οὐδέν ἐστιν ἐν μέσῳ
 ἐπεὶ γὰρ Ἄργους οὐδέν ἐσθ' ἡμῖν ἔτι, 185
 ψήφῳ δοκῆσαν, ἀλλὰ φεύγομεν πάτραν,
 πῶς ἂν δικαίως ὥς Μυκηναίους ἄγοι
 ὅδ' ὄντας ἡμᾶς, οὓς ἀπήλασαν χθονός;
 ξένοι γὰρ ἐσμεν. ἦ τὸν Ἑλλήνων ἕρον
 φεύγειν δικαιοῦθ' ὅστις ἂν τᾶργος φύνη; 190
 οὐκουν Ἀθήνας γ' οὐ γὰρ Ἀργείων φόβῳ
 τοὺς Ἡρακλείους παῖδας ἐξελώσι γῆς.
 οὐ γάρ τι Τραχίς ἐστιν, οὐδ' Ἀχαιϊκὸν
 πόλισμ', ὅθεν σὺ τούσδε, τῇ δίκῃ μὲν οὐ,
 τὸ δ' Ἄργος ὀγκῶν, οἶά περ καὶ γῆν λέγεις, 195
 ἤλαυνες ἱκέτας βωμίους καθημένους.
 εἰ γὰρ τόδ' ἔσται καὶ λόγους κρανοῦσι σοὺς,
 οὐκ οἶδ' Ἀθήνας τάσδ' ἐλευθέρας ἔτι.
 ἀλλ' οἶδ' ἐγὼ τὸ τῶνδε λῆμα καὶ φύσιν
 θνήσκειν θελήσουσ'· ἡ γὰρ αἰσχύνῃ πάρος 200
 τοῦ ζῆν παρ' ἐσθλοῖς ἀνδράσιν νομίζεται.
 πόλιν μὲν ἀρκεῖ· καὶ γὰρ οὖν ἐπίφθονον

λίαν ἐπαινεῖν ἐστὶ· πολλάκις δὲ δὴ
 καὐτὸς βαρυνθεὶς οἶδ' ἄγαν αἰνούμενος.
 σοὶ δ' ὥς ἀνάγκη τούσδε βούλομαι φράσαι 205
 σῶζειν, ἐπεὶ περ τῆσδε προστατεῖς χθονός·
 Πιτθεὺς μὲν ἐστὶ Πέλοπος, ἐκ δὲ Πιτθέως
 Αἴθρα, πατὴρ δ' ἐκ τῆσδε γεννᾶται σέθεν
 Θησεύς. πάλιν δὲ τῶνδ' ἀνειμί σοι γένος.
 Ἡρακλῆς ἦν Ζηνὸς Ἀλκμήνης τε παῖς, 210
 κείνη δὲ Πέλοπος θυγατὴρ· αὐτανεψίων
 πατὴρ ἂν εἴη σὸς τε καὶ τούτων γεγεῶς.
 γένους μὲν ἦκεις ὧδε τοῖσδε, Δημοφῶν·
 ἂ δ' ἐκτὸς ἤδη τοῦ προσήκουτός σε δεῖ
 τίσαι λέγω σοι παισὶ· φημί γάρ ποτε 215
 σύμπλους γενέσθαι τῶνδ' ὑπασπίζων πατρὶ,
 ζωστήρα Θησεῖ τὸν πολυκτόνον μέτα,
 "Αἰδου τ' ἐρεμνῶν ἐξανήγαγεν μυχῶν
 πατέρα σόν· Ἑλλὰς πᾶσα τοῦτο μαρτυρεῖ.
 ὦν ἀντιδοῦναί σ' οἶδ' ἀπαιτοῦσιν χάριν, 220
 μήτ' ἐκδοθῆναι μήτε πρὸς βίαν θεῶν
 τῶν σὼν ἀποσπασθέντες ἐκπεσεῖν χθονός.
 [σοὶ γὰρ τόδ' αἰσχρὸν, χωρὶς/ἐν τε πύλει κακὸν,
 ἱκέτας ἀλήτας συγγενεῖς, οἴμοι κακῶν,
 βλέψον πρὸς αὐτοὺς βλέψον, ἔλκεσθαι βία.] 225
 ἀλλ' ἄντομαί σε, καὶ καταστέφω, χεροῖν
 καὶ πρὸς γενεῖον, μηδαμῶς ἀτιμάσης
 τοὺς Ἡρακλείους παῖδας ἐς χέρας λαβών.
 γενοῦ δὲ τοῖσδε συγγενῆς, γενοῦ φίλος,
 πατὴρ, ἀδελφός, δεσπότης· ἅπαντα γὰρ 230
 ταῦτ' ἐστὶ κρεῖσσω πλὴν ὑπ' Ἀργείοις πεσεῖν.

ΧΟ. ὦκτειρ' ἀκούσας τούσδε συμφορᾶς, ἀναξ.
 τὴν δ' εὐγένειαν τῆς τύχης νικωμένην

In prose in final foot of verse as in former editions

νῦν δὴ μάλιστ' ἐσεῖδον· οἶδε γὰρ πατρός
ἐσθλοῦ γεγῶτες δυστυχούσ' ἀναξίως. 235

ΔΗ. τρισαί μ' ἀναγκάζουσι συμφορᾶς ὁδοί,
Ἴδωμε, τούσδε μὴ παρώσασθαι ξένους·
τὸ μὲν μέγιστον Ζεὺς, ἐφ' οὗ σὺ βώμιος
θακείς νεοσσῶν τήνδ' ἔχων πανήγυριν,
τὸ συγγενές τε καὶ τὸ προὔφείλειν καλῶς 240
πράσσειν παρ' ἡμῶν τούσδε πατρώαν χάριν,
τό τ' αἰσχρὸν, οὐπερ δεῖ μάλιστα φροντίσαι·
εἰ γὰρ παρήσω τόνδε συλᾶσθαι βία
ξένου πρὸς ἀνδρὸς βωμόν, οὐκ ἐλευθέραν
οἰκεῖν δοκήσω γαῖαν, Ἀργείοις δ' ὄκνω 245
ικέτας προδοῦναι· καὶ τὰδ' ἀγχόνης πέλας.
ἀλλ' ὄφελος μὲν εὐτυχέστερος μολεῖν·
ὅμως δὲ καὶ νῦν μὴ τρέσης ὅπως σέ τις
σὺν παισὶ βωμοῦ τοῦδ' ἀποσπάσει βία.
σὺ δ' Ἄργος ἐλθὼν ταῦτά τ' Εὐρυσθεῖ φράσον, 250
πρὸς τοῖσδέ τ', εἴ τι τοισιδ' ἐγκαλεῖ ξένοις,
δίκης κυρήσει· τούσδε δ' οὐκ ἄξεις ποτέ.

ΚΟ. οὐκ, ἦν δίκαιον ἢ τε καὶ νικῶ λόγῳ;

ΔΗ. καὶ πῶς δίκαιον τὸν ἰκέτην ἄγειν βία;

ΚΟ. οὐκ οὖν ἐμοὶ τόδ' αἰσχρὸν, ἀλλὰ οὐ σοὶ βλάβος· 255

ΔΗ. ἐμοί γ', εἴαν σοι τούσδ' ἐφέλκεσθαι μεθῶ.

ΚΟ. σὺ δ' ἐξόριζε, κατ' ἐκεῖθεν ἄξομεν.

ΔΗ. σκαιὸς πέφυκας, τοῦ θεοῦ πλείω φρονῶν.

ΚΟ. δεῦρ', ὥς ἔοικε, τοῖς κακοῖσι φευκτέον.

ΔΗ. ἅπασιν κοινὸν ῥῦμα δαιμόνων ἔδρα. 260

ΚΟ. ταῦτ' οὐ δοκήσει τοῖς Μυκηναίοις ἴσως.

ΔΗ. οὐκ οὖν ἐγὼ τῶν ἐνθάδ' εἰμὶ κύριος;

ΚΟ. βλάπτων γ' ἐκείνους μηδὲν, ἦν σὺ σωφρονῆς.

ΔΗ. βλάπτεσθ', ἐμοῦ γε μὴ μαινόντος θεοῦς.

ΟΤΙ ΕΝ ΟΙΣ ΤΑΙΣ ἀλτὲρ καὶ νερεε.

ΚΟ. οὐ βούλομαι σε πόλεμον Ἀργείοις ἔχειν. 263

ΔΗ. καὶ γὰρ τοιοῦτος· τῶνδε δ' οὐ μεθήσομαι.

ΚΟ. ἄξω γε μέντοι τοὺς ἐμούς ἐγὼ λαβών.

ΔΗ. οὐκ ἂρ' ἐς Ἀργος ῥαδίως ἄπει πάλιν.

ΚΟ. πειρώμενος δὴ τοῦτο γ' αὐτίκ' εἶσομαι.

ΔΗ. κλαίων ἄρ' ἄψει τῶνδε, κοῦκ εἰς ἀμβολάς. 270

ΧΟ. μὴ πρὸς θεῶν κήρυκα τολμήσης θενεῖν.

ΔΗ. εἰ μὴ γ' ὁ κήρυξ σωφρονεῖν μαθήσεται.

ΧΟ. ἀπελθε· καὶ σὺ τοῦδε μὴ θίγῃς, ἄναξ.

ΚΟ. στείχω· μιᾶς γὰρ χειρὸς ἀσθενὴς μάχη.

ἦξω δὲ πολλὴν Ἀρεος Ἀργείου λαβών 275

πάγχαλκον αἰχμὴν δεῦρο· μυρloi δέ με

μένουσιν ἀσπιστήρες, Εὐρύσθεύς τ' ἄναξ

αὐτὸς στρατηγῶν Ἀλκάρου δ' ἐπ' ἐσχάτοις

καραδοκῶν τὰνθένδε τέρμασιν μένει.

λαμπρὸς δ' ἀκούσας σὴν ὕβριν φανήσεται 280

σοὶ καὶ πολίταις γῇ τε τῇδε καὶ φυτοῖς·

μάτην γὰρ ἦβην ὧδέ γ' ἂν κεκτώμεθα

πολλὴν ἐν Ἀργεῖ, μὴ σε τιμωρούμενοι.

ΔΗ. φθείρου· τὸ σὸν γὰρ Ἀργος οὐ δέδοικ' ἐγώ.

ἐνθένδε δ' οὐκ ἔμελλες αἰσχύνας ἐμέ 285

ἄξειν βίᾳ τοῦσδ'· οὐ γὰρ Ἀργείων πόλει

ὑπήκοον τήνδ', ἀλλ' ἐλευθέραν ἔχω.

ΧΟ. ὦρα προνοεῖν, πρὶν ὄροις πελάσαι

στρατὸν Ἀργείων μάλα δ' ὄξυς Ἀρης

ὁ Μυκηναίων,

290

ἐπὶ τοῖσι δὲ δὴ/μᾶλλον ἔτ' ἢ πρὶν.

πᾶσι γὰρ οὗτος/κήρυξι νόμος, ἐπεὶ μετὰ τὴν

δὲς τόσα πῦργουν τῶν γιγνομένων. ἐπεὶ ἐπὶ τῇδε

πόσα νῦν λέξουσιν βασιλεῦσι δοκεῖς,

ὥς δὲ νῦν ἔπαθεν καὶ παρὰ μικρὸν

295

... then a dactyl is in line. The ictus is on the first

... the two lines are equal. The ictus is on the first

... with accents after it.

ψυχὴν ἤλθεν διακναῖσαι.

- ΙΟ. οὐκ ἔστι τοῦδε παισὶ κάλλιον γέρας,
 ἢ πατρός ἐσθλοῦ κάγαθοῦ πεφυκέναι,
 γαμεῖν τ' ἀπ' ἐσθλῶν· ὅς δὲ νικηθεὶς πόθῳ
 κακοῖς ἐκοινῶνησεν, οὐκ ἐπαινέσω, 300
 τέκνοις ὄνειδος οὖνεχ' ἡδονῆς λιπεῖν.
 τὸ δυστυχὲς γὰρ ἠγένεται ἀμύνεται
 τῆς δυσγενείας μᾶλλον· ἡμεῖς γὰρ κακῶν
 ἐς τοῦσχατον πεσόντες ἠύρομεν φίλους
 καὶ ξυγγενεῖς τοῦσδ', οἱ τοσῆσδ' οἰκουμένης 305
 Ἑλληνίδος γῆς τῶνδε προὔστησαν μόνοι.
 δότ', ὦ τέκν', αὐτοῖς χεῖρα δεξιὰν δότε,
 ὑμεῖς τε παισὶ, καὶ πέλας προσέλθετε.
 ὦ παῖδες, ἐς μὲν πείραν ἤλθομεν φίλων,
 ἦν δ' οὖν ποθ' ὑμῖν νόστος ἐς πάτραν φανῇ, 310
 καὶ δώματ' οἰκήσητε καὶ τιμὰς πατρός,
 σωτήρας αἰεὶ καὶ φίλους νομίζετε,
 καὶ μήποτ' ἐς γῆν ἐχθρὸν αἵρεσθαι δόρυ,
 μεμνημένοι τῶνδ', ἀλλὰ φιλτάτην πόλιν
 πασῶν νομίζετ'. ἄξιοί γ' ὑμῖν σέβειν 315
 οἱ γῆν τοσῆνδε καὶ Πελασγικὸν λεῶν
 ἡμῶν ὑπηλλάξαντο πολεμίους ἔχειν,
 πτωχοὺς ἀλήτας εἰσορώντες· ἀλλ' ὅμως
 οὐκ ἐξέδωκαν, οὐδ' ἀπήλασαν χθονός.
 ἐγὼ δὲ καὶ ζῶν καὶ θανὼν, ὅταν θάνω, 320
 πολλῷ σ' ἐπαίνῳ Θησέως, ὦ τᾶν, πέλας
 ὑψηλὸν ἀρῶ καὶ λέγων τάδ' εὐφρανῶ,
 ὡς εὖ τ' ἐδέξω καὶ τέκνοισιν ἤρκεσας
 τοῖς Ἡρακλείοις, εὐγενὴς δ' ἀν' Ἑλλάδα
 σώξεις πατρώαν δόξαν, ἐξ ἐσθλῶν δὲ φύς 325
 οὐδὲν κακίων τυγχάνεις γεγώς πατρός

παύρων μετ' ἄλλων ἓνα γὰρ ἐν πολλοῖς ἴσως
εὖροις ἂν ὅστις ἐστὶ μὴ χείρων πατρός.

ΧΟ. αἰέ ποθ' ἦδε γαῖα τοῖς ἀμυγχανοῖς
σὺν τῷ δικαίῳ βούλεται προσωφελεῖν. 330

τοιγὰρ πόνους, δὴ μυρίους ὑπὲρ φίλων
ἦνεγκε, καὶ νῦν τόνδ' ἀγών' ὀρώ πέλας.

ΔΗ. σοὶ τ' εὖ λέλεκται, καὶ τὰ τῶνδ' αὐχῶ, γέρον,
τοιαῦτ' ἔσσεσθαι μνημονεύσεται χάρις.

+ κἀγὼ μὲν ἀστῶν σύλλογον ποιήσομαι, 335

τάξω θ', ὅπως ἂν τὸν Μυκηναίων στρατὸν
πολλῇ δέχωμαι χειρί. πρῶτα μὲν σκοποῦς

+ πέμψω πρὸς αὐτὸν, μὴ λάθῃ με προσπεσών
(ταχὺς γὰρ Ἄργει πᾶς ἀνὴρ βοηδρόμος)

μάντεις τ' ἀθροίσας θύσομαι. σὺ δ' ἐς δόμους 340

σὺν παισὶ χώρει, Ζηνὸς ἐσχάραν λιπών,

εἰσὶν γὰρ οἱ σοῦ, κἂν ἐγὼ θυραῖος ὦ,

μέριμναν ἔξουσ'. ἀλλ' ἴθ' ἐς δόμους, γέρον.

x IO. οὐκ ἂν λίποιμι βωμόν. ἐξώμεσθα δὴ
ἰκέται μένοντες ἐνθάδ' εὖ πράξαι πόλιν 345

ὅταν δ' ἀγώνος τοῦδ' ἀπαλλαχθῆς καλῶς,

ἵμεν πρὸς οἴκους· θεοῖσι δ' οὐ κακίοσι

χρώμεσθα συμμάχοισιν Ἀργείων, ἀναξ·

τῶν μὲν γὰρ Ἥρα προστατεῖ, Διὸς δάμαρ,

ἡμῶν δ' Ἀθάνα. φημὶ δ' εἰς εὐπραξίαν 350

καὶ τοῦθ' ὑπάρχειν, θεῶν ἀμεινόνων τυχεῖν·

νικωμένη γὰρ Παλλὰς οὐκ ἀνέξεται.

ΧΟ. εἰ σὺ μέγ' αὐχεῖς, ἕτεροι 355

σοῦ πλεον οὐ μέλονται,

ὦ ξεῖν', Ἀργόθεν ἐλθών·

μεγαληγορίαισιν δέ γ' ἐμὰς

φρένας οὐ φοβήσεις.

μήπω ταῖς μεγάλαισιν οὕτω
καὶ καλλιχόροις Ἀθάναις
εἴη. σὺ δ' ἄφρων ὅ τ' Ἄργει 360
Σθενέλου τύραννος·
ὃς πόλιν ἐλθὼν ἑτέραν
οὐδὲν ἐλάσσειν Ἄργους,
θεῶν ἱκτῆρας ἀλάτας
καὶ ἐμᾶς χθονὸς ἀντισχομένους 365
ξένος ὦν βιαίως
ἔλκεις, οὐ βασιλεύειν εἴξας,
οὐκ ἄλλο δίκαιον εἰπών.
ποῦ ταῦτα καλῶς ἂν εἴη
παρά γ' εὖ φρονούσιν; 370
εἰρήνην μὲν ἔμοιγ' ἀρέσκει
σοὶ δ', ὦ κακόφρων ἄναξ,
λέγω, κεῖ πόλιν ἥξεις,
οὐχ οὕτως ἂν δοκεῖς κυρήσεις.
οὐ σοὶ μόνῳ ἔγχος, οὐδ' 375
ἰτέα κατάχαλκός ἐστιν.
ἀλλ', ὦ πολέμων ἐραστὰ,
μή μοι δορὶ συνταράξῃς
τὰν εὖ χαρίτων ἔχουσιν
πόλιν, ἀλλ' ἀνάσχου. 380

ΙΟ. ὦ παῖ, τί μοι σύννοιαν ὄμμασιν φέρων
ἦκεις; νέον τι πολεμίων λέγεις πέρι;
μέλλουσιν ἢ πάρεισιν ἢ τί πυνθάνει;
οὐ γάρ τι μὴ ψεύσῃ γε κήρυκος λόγος·
ὁ γὰρ στρατηγὸς εὐτυχὴς τὰ πρόσθεν ὦν 385
εἰσιν, σάφ' οἶδα, καὶ μάλ' οὐ σμικρὸν φρονῶν
ἐς τὰς Ἀθήνας. ἀλλὰ τῶν φρονημάτων
ὁ Ζεὺς κολαστὴς τῶν ἄγαν ὑπερφρόνων.

οὐτὶς οὐκ αὐτὸν εἰς τὴν πόλιν
αὐτὸν τὸν αὐτὸν

ΔΗ. ἦκει στράτευμ' Ἀργεῖον Εὐρυσθένης τ' ἀναξ·
 ἐγὼ νιν αὐτὸς εἶδον. ἄνδρα γὰρ χρεῶν, 390
 ὅστις στρατηγεῖν φησ' ἐπίστασθαι καλῶς,
 οὐκ ἀγγέλοισι τοὺς ἐναντίους ὀρᾶν.
 πεδία μὲν οὖν γῆς ἐς τὰδ' οὐκ ἐφῆκέ πω
 στρατὸν, λεπαῖαν δ' ὀφρύην καθήμενος
 σκοπεῖ, δόκησιν δὴ τόδ' ἂν λέγοιμί σοι, 393
 ποῖα προσάζει στρατόπεδόν τ' ἄνευ δορός,
 ἐν ἀσφαλεῖ τε τῇσδ' ἰδρύσεται χθονός.
 καὶ τὰμὰ μέντοι πάντ' ἄραρ' ἤδη καλῶς·
 πόλις τ' ἐν ὅπλοις σφάγιά θ' ἡτοιμασμένα
 ἔστηκεν οἷς χρὴ ταῦτα τέμνεσθαι θεῶν, 400
 (θυηπολεῖται δ' ἄστυ μάντεων ὕπο,)
 τροπαῖά τ' ἐχθρῶν καὶ πόλει σωτήρια.
 χρησμῶν δ' αἰοιδούς πάντας εἰς ἐν ἀλίσσας
 ἤλεγξα καὶ βέβηλα καὶ κεκρυμμένα
 λόγια παλαιά, τῇδε γῇ σωτήρια. 405
 καὶ τῶν μὲν ἄλλων διάφορ' ἐστὶ θεσφάτων
 πόλλ'. ἐν δὲ πάντων γνώμα ταυτὸν ἐμπρέπει·
 σφάξαι κελεύουσίν με παρθένον κόρη
 Δῆμητρος, ἣτις ἐστὶ πατὴρ εὐγενούς.
 ἐγὼ δ' ἔχω μὲν, ὡς ὀρᾶς, προθυμίαν 410
 τοσήνδ' ἐς ὑμᾶς· παῖδα δ' οὐτ' ἐμὴν κτενῶ
 οὐτ' ἄλλον ἀστῶν τῶν ἐμῶν ἀναγκάσω
 ἄκουθ'· ἐκὼν δὲ τίς κακῶς οὕτω φρονεῖ,
 ὅστις τὰ φίλτατ' ἐκ χερῶν δώσει τέκνα;
 καὶ νῦν πικρὰς ἂν συστάσεις ἂν εἰσίδοις, 415
 τῶν μὲν λεγόντων ὡς δίκαιον ἦν ξένοις
 ἰκέταις ἀρήγειν, τῶν δὲ μωρίαν ἐμὴν
 κατηγορούντων· εἰ δὲ δὴ δράσω τόδε,
 οἰκεῖος ἤδη πόλεμος ἐξαρτύεται.

ταῦτ' οὖν ὄρα σὺ καὶ συνεξεύρισχ' ὅπως
αὐτοὶ τε σωθήσεσθε καὶ πέδον τόδε,
κἀγὼ πολίταις μὴ διαβληθήσομαι.

οὐ γὰρ τυραννίδ' ὥστε βαρβάρων ἔχω
ἀλλ' ἦν δίκαια δρῶ, δίκαια πείσομαι.

ΧΟ. ἀλλ' ἦ πρόθυμον οὖσαν οὐκ ἐὰ θεὸς
ξένοις ἀρήγειν τήνδε χρήζουσαν πόλιν;

ΙΟ. ὦ τέκν', ἔοιγμεν ναυτίλοισιν, οἵτινες
χειμῶνος ἐκφυγόντες ἄγριον μένος
ἐς χεῖρα γῇ συνῆψαν, εἶτα χερσόθεν
πνοαῖσιν ἠλάθησαν ἐς πόντον πάλιν.

οὐτῶ δὲ χήμεις τῆσδ' ἀπωθούμεσθα γῆς,
ἤδη πρὸς ἀκταῖς ὄντες, ὥς σεσσωσμένοι.
οἴμοι· τί δῆτ' ἔτερψας ὦ τάλαινά με
ἐλπίς τότ', οὐ μέλλουσα διατελεῖν χάριν;

συγγνωστὰ γάρ τοι καὶ τὰ τοῦδ', εἰ μὴ θέλει
κτείνειν πολιτῶν παῖδας. αἰνέσας δ' ἔχω
καὶ τὰνθάδ'· εἰ θεοῖσι δὴ δοκεῖ τάδε
πράσσειν ἔμ', οὗτοι σοί γ' ἀπόλλυται χάρις.

ὦ παῖδες, ὑμῖν δ' οὐκ ἔχω τῇ χρήσομαι.
ποῖ τρεψόμεσθα; τίς γὰρ ἄστεπτος θεῶν;
ποῖον δὲ γαίας ἔρκος οὐκ ἀφίγμεθα;
δλούμεθ', ὦ τέκν', ἐκδοθησόμεσθα δῆ.

κἀμου μὲν οὐδὲν εἴ με χρή θανεῖν μέλει,
πλὴν εἴ τι τέρψω τοὺς ἐμούς ἐχθροὺς θανών.
ὕμᾱς δὲ κλαίω καὶ κατοικτεῖρω, τέκνα,
καὶ τὴν γεραιὰν μητέρ' Ἀλκμήνην πατρός.

ὦ δυστάλαινα τοῦ μακροῦ βίου σέθεν
τλήμων δὲ κἀγὼ, πολλὰ μοχθήσας μάτην.
χρῆν χρῆν ἄρ' ἡμᾶς ἀνδρὸς εἰς ἐχθροῦ χέρας
πεσόντας αἰσχρῶς καὶ κακῶς λιπεῖν βίον.

ἀλλ' οἶσθ' ὃ μοι σύμπραξον; οὐχ ἅπαντα γὰρ
πέφευγεν ἐλπίς τῶνδ' ἐμοὶ σωτηρίας.
ἐμ' ἔκδος Ἀργείοισιν ἀντὶ τῶνδ', ἀναξ,
καὶ μήτε κινδύνευε σωθήτω τέ μοι
τέκν'. οὐ φιλεῖν δεῖ τὴν ἐμὴν ψυχὴν ἴτω. 455
μάλιστα δ' Εὐρυσθεὺς με βούλοισι' ἂν λαβὼν
τὸν Ἡράκλειον σύμμαχον καθυβρίσαι·
σκαῖος γὰρ ἀνὴρ. (τοῖς σοφοῖς δ' εὐκτὸν σοφῶ
ἔχθραν συνάπτειν, μάμαθε φρονήματι·
πολλῆς γὰρ αἰδοῦς κάττυχής τις ἂν τίχοι.) 460

ΧΟ. ὦ πρέσβυ, μή νυν τήνδ' ἐπαίτι πόλιν
τάχ' ἂν γὰρ ἡμῖν κέρδος, ἀλλ' ὅμως κακὸν
γένεοιτ' ὄνειδος ὡς ξένους προὔδωκαμεν.

ΔΗ. γενναῖα μὲν τάδ' εἶπας, ἀλλ' ἀμήχανα.
οὐ σοῦ χατίζων δεῦρ' ἀναξ στρατηλατεῖ, 465
τί γὰρ γέροντος ἀνδρὸς Εὐρυσθεῖ πλέον
θανόντος; ἀλλὰ τούσδε βούλεται κτανεῖν.
δεινὸν γὰρ ἐχθροῖς βλαστάνοντες εὐγενεῖς
νεανίαι τε καὶ πατρὸς μεμνημένοι
λύμης· ἃ κεῖνον πάντα προσκοπεῖν χρεῶν. 470
ἀλλ' εἴ τιν' ἄλλην οἶσθα καιριωτέραν
βουλὴν, ἐτοίμαζ', ὡς ἔγωγ' ἀμήχανος
χρησμῶν ἀκούσας εἰμὶ καὶ φόβου πλέως.

ΜΑΚΑΡΙΑ.

ξένοι, θράσος μοι μηδὲν ἐξόδοις ἐμαῖς
προσθήτε· πρῶτον γὰρ τὸδ' ἐξαιτήσομαι· 475
γυναικὶ γὰρ σιγὴ τε καὶ τὸ σωφρονεῖν
κάλλιστον, εἴσω θ' ἥσυχον μένειν δόμων.
τῶν σῶν δ' ἀκούσας, Ἰόλεως, στεναγμάτων,
ἐξήλθον, οὐ ταχθεῖσα πρεσβεύειν γένους,

ἀλλ' εἰμὶ γάρ πως πρόσφορος μέλει δέ μοι 480
 μάλιστ' ἀδελφῶν τῶνδε, κάμαντῆς πέρι
 θέλω πυθέσθαι, μὴ 'πὶ τοῖς πάλαι κακοῖς
 προσκείμενόν τι πῆμα σὴν δάκνει φρένα.

ΙΟ. {ὦ παῖ, μάλιστα σ' οὐ νεωστὶ δὴ τέκνων} 485
 {τῶν Ἡρακλείων ἐνδίκως αἰνεῖν ἔχω.

ἡμῖν δὲ δόξας εὖ προχωρῆσαι δόμος
 πάλιν μεθέστηκε αὖθις ἐς τὰμήχανον
 χρησμῶν γὰρ ῥόδους φησι σημαίνειν ὅδε.
 οὐ ταῦρον οὐδὲ μόσχον, ἀλλὰ παρθένον
 σφάζαι κελεύειν πατρός ἧτις εὐγενοῦς, 490

{εἰ χρὴ μὲν ἡμᾶς, χρὴ δὲ τήνδ' εἶναι πόλιν,
 ταῦτ' οὖν ἀμνηχανοῦμεν· οὔτε γὰρ τέκνα
 σφάζειν ὅδ' αὐτοῦ φησιν οὔτ' ἄλλου τινός.
 {κάμοι λέγει μὲν οὐ σαφῶς, λέγει δὲ πως,}

εἰ μὴ τι τούτων ἐξαμνηχανήσομεν, 495
 ἡμᾶς μὲν ἄλλην γαῖαν εὐρίσκειν τινα,
 αὐτὸς δὲ σῶσαι τήνδε βούλεται χθόνα.

ΜΑ. ἐν τῷδε καχόμεσθα σωθῆναι λόγῳ;

ΙΟ. ἐν τῷδε, τᾶλλα γ' εὐτυχῶς πεπραγότες.

ΜΑ. μή νυν τρέσης ἔτ' ἐχθρὸν Ἀργεῖον δόρυ· 500

ἐγὼ γὰρ αὐτὴ πρὶν κελευσθῆναι, γέρον,
 θνήσκειν ἐτοίμη καὶ παρίστασθαι σφαγῇ.

τί φήσομεν γὰρ, εἰ πόλις μὲν ἀξιοῖ
 κίνδυνον ἡμῶν οὔνεκ' αἵρεσθαι μέγαν,
 αὐτοὶ δὲ προστιθέντες ἄλλοισιν πόνους, 505

παρὸν σεσῶσθαι, φευξόμεσθα μὴ θανεῖν;
 οὐ δῆτ', ἐπεὶ τοι καὶ γέλωτος ἄξια,

στένειν μὲν ἰκέτας δαιμόνων καθημένους,
 πατρός δ' ἐκείνου φύντας οὐ πεφύκαμεν,
 κακοὺς ὀρᾶσθαι ποῦ τὰδ' ἐν χρηστοῖς πρέπει; 510

- (κάλλιον, οἶμαι, τῆσδ', ἃ μὴ τύχοι ποτέ,
 πόλεως ἀλούσης χεῖρας εἰς ἐχθρῶν πεσεῖν,
 κᾶπειτα δεινὰ πατρός οὖσαν εὐγενούς
 παθοῦσαν) Ἄιδην μὴδὲν ἦσσαν εἰσιδεῖν /
 ἀλλ' ἐκπεσοῦσα τῆσδ' ἀλητεύσω χθονός, 815
 κούκ αἰσχυνοῦμαι δῆτ', ἐὰν δὴ τις λέγῃ,
 τί δεῦρ' ἀφίκεσθ' ἱκεσίλοισι σὺν κλάδοις,
 αὐτοὶ φιλοψυχοῦντες; ἔξιτε χθονός·
 κακοὺς γὰρ ἡμεῖς οὐ προσωφελήσομεν.
 ἀλλ' οὐδὲ μέντοι, τῶνδε μὲν τεθνηκότων, 820
 αὐτῇ δὲ σωθείς, ἐλπιδ' εὖ πράξειν ἔχω·
 πολλοὶ γὰρ ἤδη τῇδε προὔδοσαν φίλους.
 τίς γὰρ κόρην ἔρημον ἢ δάμαρτ' ἔχειν
 ἢ παιδοποιεῖν ἐξ ἐμοῦ βουλήσεται;
 οὐκοῦν θανεῖν ἄμεινον ἢ τούτων τυχεῖν 825
 ἀναξίαν. ἄλλη δὲ καὶ πρέπει τιμὴ
 μᾶλλον τάδ', ἥτις μὴ ᾽πίσημος ὥς ἐγώ.
 ἡγείσθ' ὅπου δεῖ σῶμα κατθανεῖν τόδε,
 καὶ στεμματοῦτε καὶ κατάρχεσθ', εἰ δοκεῖ
 νικάτε δ' ἐχθρούς· ἦδε γὰρ ψυχὴ πάρα 830
 ἐκούσα κούκ ἄκουσα· κᾶξαγγέλλομαι
 θνήσκειν ἀδελφῶν τῶνδε κάμαντῆς ὕπερ.
 εὖρημα γὰρ τοι μὴ φιλοψυχοῦς' ἐγὼ
 κάλλιστον ἠΐρηκ', εὐκλεῶς λιπεῖν βίον.
- ΧΟ. φεῦ φεῦ, τί λέξω, παρθένου μέγαν λόγον 835
 κλύων, ἀδελφῶν ἢ πάρος θέλει θανεῖν;
 τούτων τίς ἂν λέξειε γενναίους λόγους
 μᾶλλον, τίς ἂν δράσειεν ἀνθρώπων ἔτι;
- ΙΟ. ὦ τέκνον, οὐκ ἔστ' ἄλλοθεν τὸ σὸν κᾶρα, 840
 ἀλλ' ἐξ ἐκείνου σπέρμα τῆς θείας φρενὸς
 πέφυκας Ἑρακλῆος· οὐδ' αἰσχύνομαι

- τοῖς σοῖς λόγοισι, τῇ τύχῃ δ' ἀλγύνομαι.
 ἀλλ' ἢ γένοιτ' ἂν ἐνδικωτέρως φράσω·
 πάσας ἀδελφὰς τῆσδε δεῦρο χρή καλεῖν,
 καὶ ἢ λαχοῦσα θνησκέτω γένους ὑπερ· 545
 σὲ δ' οὐ δίκαιον κατθανεῖν ἄνευ πάλου.
- ΜΑ. οὐκ ἂν θάνοιμι τῇ τύχῃ λαχοῦσ' ἐγώ·
 χάρις γὰρ οὐ πρόσεστι· μὴ λέξης, γέρον.
 ἀλλ' εἰ μὲν ἐνδέχεσθε, καὶ βούλεσθέ μοι
 χρησθαι προθύμῳ, τὴν ἐμὴν ψυχὴν ἐγὼ 550
 δίδωμ' ἐκοῦσα τοῖσδ', ἀναγκασθεῖσα δ' οὔ.
- ΙΟ. φεῦ.
 ὃδ' αὖ λόγος σοι τοῦ πρὶν εὐγενέστερος·
 κακείνος ἦν ἄριστος, ἀλλ' ὑπερφέρεις
 τόλμῃ τε τόλμαν καὶ λόγῳ χρηστῷ λόγον. 555
 οὐ μὴν κελεύω γ', οὐδ' ἀπεννέπω, τέκνον,
 θνήσκειν σ'. ἀδελφούς ὠφελεῖς θανούσα σούς.
- ΜΑ. σοφῶς κελεύεις· μὴ τρέσης μιάσματος
 τοῦμοῦ μετασχεῖν, ἀλλ' ἐλευθέρως θάνω.
 ἔπου δέ, πρέσβυ· σῇ γὰρ ἐνθανεῖν χερὶ 560
 θέλω· πέπλοις δέ σῶμ' ἐμὸν κρύψον παρών·
 ἐπεὶ σφαγῆς γε πρὸς τὸ δεινὸν εἰμ' ἐγώ,
 εἴπερ πέφυκα πατρὸς οὐπερ εὔχομαι.
- ΙΟ. οὐκ ἂν δυναίμην σῶ παρεστάναι μόρφ.
- ΜΑ. σὺ δ' ἀλλὰ τοῦδε χρῆζε, μή μ' ἐν ἄρσένων, 565
 ἀλλ' ἐν γυναικῶν χερσὶν ἐκπνεῦσαι βίον.
- ΔΗ. ἔσται τάδ', ὦ τάλαινα παρθένων· ἐπεὶ ✕
 κάμοι τόδ' αἰσχρὸν, μή σε κοσμήσαι καλῶς,
 πολλῶν ἑκατι, τῆς τε σῆς εὐψυχίας
 καὶ τοῦ δικαίου· τλημονεστάτην δέ σέ 570
 πασῶν γυναικῶν εἶδον ὀφθαλμοῖς ἐγώ.
 ἀλλ' εἴ τι βούλει τοῦσδε τὸν γέροντά τε,

χώραι πρόσειπούς' ὕστατον πρόσφθεγμα δὴ.

- ΜΑ. ὦ χαῖρε, πρέσβυ, χαῖρε, καὶ δίδασκέ μοι
 τοιούσδε τούσδε παῖδας, ἐς τὸ πᾶν σοφούς, 575
 ὥσπερ σύ· μηδὲν μᾶλλον· ἀρκέσουσι γάρ.
 πειρῶ δὲ σῶσαι μὴ θανεῖν πρόθυμος ὢν
 σοὶ παῖδές ἐσμεν· σαῖν χεροῖν τεθράμμεθα.
 ὀρᾶς δὲ καμὲ τὴν ἐμὴν ὥραν γάμου 580
 διδούσαν ἀντὶ τῶνδε κατθανουμένην.
 ὑμεῖς τ', ἀδελφῶν ἢ παροῦς' ὁμιλία,
 εὐδαιμονοῖτε, καὶ γένοιθ' ὑμῖν ὕσων
 ἢ 'μὴ πάροιθεν καρδία σφαγήσεται.
 καὶ τὸν γέροντα τὴν τ' ἔσω γραῖαν δόμων 585
 τιμᾶτε πατρὸς μητέρ' Ἀλκμήνην ἐμοῦ
 ξένους τε τούσδε. κἂν ἀπαλλαγὴ πόνων
 καὶ νόστος ὑμῖν εὐρεθῇ ποτ' ἐκ θεῶν,
 μέμνησθε τὴν σώτειραν ὡς θάψαι χρεῶν
 κάλλιστά τοι δίκαιον· οὐ γὰρ ἐνδεής 590
 ὑμῖν παρέστην, ἀλλὰ προὔθανον γένους.
 τὰδ' ἀντὶ παίδων ἐστὶ μοι κειμήλια
 καὶ παρθενεῖας, εἴ τι δὴ κατὰ χθονός·
 εἴη γε μέντοι μηδέν. εἰ γὰρ ἔξομεν
 κάκεῖ μερίμνας οἱ θανούμενοι βροτῶν,
 οὐκ οἶδ' ὅποι τις τρέψεται· τὸ γὰρ θανεῖν 595
 κακῶν μέγιστον φάρμακον νομίζεται.
- ΙΟ. ἀλλ', ὦ μέγιστον ἐκπρέπουσ' εὐψυχία,
 πασῶν γυναικῶν, ἴσθι, τιμιωτάτη
 καὶ ζῶσ' ὑφ' ἡμῶν καὶ θανούσ' ἔσει πολὺ·
 καὶ χαῖρε· δυσφημεῖν γὰρ ἄζομαι θεᾶν, 600
 ἣ σὸν κατῆρκεται σῶμα, Δῆμητρος κόρην.
 ὦ παῖδες, οἰχόμεσθα· λύεται μέλη
 λύπη· λάβεσθε κεῖς ἔδραν μ' ἐρείσατε

- αὐτοῦ πέπλοισι τοῖσδε κρίψαντες, τέκνα.
 ὥς οὔτε τούτοις ἥδομαί πεπραγμένοις, 605
 χρησμοῦ τε μὴ κρανθέντος οὐ βιώσιμον·
 μείζων γὰρ ἄτη· συμφορὰ δὲ καὶ τάδε. Χ
- ΧΟ. οὔτινὰ φημι θεῶν ἄτερ ὄλβιον, οὐ βαρύντομον
 ἄνδρα γενέσθαι, [στρ.
 οὐδὲ τὸν αὐτὸν αἰεὶ βεβάναι δόμον 610
 εὐτυχία· παρὰ δ' ἄλλαν ἄλλα
 μοῖρα διώκει·
 τὸν μὲν ἀφ' ὑψηλῶν βραχὺν ἔκτισε,
 τὸν δ' ἀλήταν εὐδαίμονα τεύχει.
 μόρσιμα δ' οὔτι φυγεῖν θέμις· οὐ σοφία τις
 ἀπώσεται· 615
 ἀλλὰ μάταν ὁ πρόθυμος αἰεὶ πόνον ἔξει.
 ἀλλὰ σὺ μὴ προπίτνων τὰ θεῶν φέρε, μηδ'
 ὑπεράλλγει [ἀντιστρ.
 φροντίδα λύπα· 620
 εὐδόκιμον γὰρ ἔχει θανάτου μέρος
 ἂ μελέα πρό τ' ἀδελφῶν καὶ γᾶς,
 οὐδ' ἀκλεῆς νιν
 δόξα πρὸς ἀνθρώπων ὑποδέχεται·
 ἂ δ' ἀρετὰ βαίνει δια μόχθων 625
 ἄξια μὲν πατρὸς, ἄξια δ' εὐγενίας τάδε γίγνεται.
 εἰ δὲ σέβεις θανάτους ἀγαθῶν, μετέχω σοι.

ΘΕΡΑΠΩΝ.

- ὦ τέκνα, χαίρετ'. Ἰόλεως δὲ ποῦ γέρων 630
 μήτηρ τε πατρὸς τῇσδ' ἔδρας ἀποστατεῖ;
 ΙΟ. πάρεσμεν, οἷα δὴ γ' ἐμοῦ παρουσία.
 ΘΕ. τί χρήμα κεῖσαι καὶ κατηφές ὅμμ' ἔχεις;
 ΙΟ. φροντίς τις ἦλθ' οἰκείου, ἧ συνειχόμεν.

- ΘΕ. ἔπαιρέ νυν σεαυτὸν, ὀρθωσον κάρα. 635
 ΙΟ. γέροντές ἐσμεν κοῦδαμῶς ἐρρώμεθα.
 ΘΕ. ἦκω γε μέντοι χάρμα σοι φέρων μέγα.
 ΙΟ. τίς δ' εἰ σύ; ποῦ σοι συντυχῶν ἀμνημονῶ;
 ΘΕ. Ὕλλου πενέστης· οὐ με γιγνώσκεις ὀρών;
 ΙΟ. ὦ φίλταθ', ἦκεις ἄρα σωτὴρ νῶν βλάβης; 640
 ΘΕ. μάλιστα· καὶ πρὸς γ' εὐτυχεῖς τὰ νῦν τάδε.
 ΙΟ. ὦ μήτερ ἐσθλοῦ παιδὸς, Ἀλκμήνην λέγω,
 ἔξελθ', ἄκουσον τοῦσδε φιλτάτους λόγους.
 πάλαι γὰρ ὠδίνουσα τῶν ἀφυγμένων
 ψυχὴν ἐτήκου νόστος εἰ γενήσεται. 645

ΑΛΚΜΗΝΗ.

- τί χρῆμ' αὐτῆς πᾶν τόδ' ἐπλήσθη στέγος;
 Ἰόλαε, μὼν τίς σ' αὐτὴν βιάζεται παρῶν
 κῆρυξ ἀπ' Ἀργούς; ἀσθενὴς μὲν ἦ γ' ἐμὴ
 ῥώμη, τοσόνδε δ' εἰδέναι σε χρὴ, ξένη,
 οὐκ ἔστ' ἄγειν σε τοῦσδ' ἐμοῦ ζώσης ποτέ. 650
 ἦ τὰρ' ἐκείνου μὴ νομιζοίμην ἐγὼ
 μήτηρ ἔτ'; εἰ δὲ τῶνδε προσθίξει χερσὶ,
 δυοῖν γερόντοι οὐ καλῶς ἀγωνιεῖ. ✕
 ΙΟ. θάρσει, γεραιὰ, μὴ τρέσῃς, οὐκ Ἀργόθεν
 κῆρυξ ἀφίκεται, πολεμίους λόγους ἔχων. 655
 ΑΛ. τί γὰρ βοὴν ἔστησας ἀγγελον φόβου;
 ΙΟ. σέ, πρόσθε ναοῦ τοῦδ' ὅπως βαίης πέλας.
 ΑΛ. οὐκ ἦσμεν ἡμεῖς ταῦτα· τίς γάρ ἐσθ' ὅδε;
 ΙΟ. ἦκοντα παῖδα παιδὸς ἀγγέλλει σέθεν.
 ΑΛ. ὦ χαῖρε καὶ σὺ τοῖσδε τοῖς ἀγγέλμασιν. 660
 ἀτὰρ τί χώρα τῇδε προσβαλὼν πόδα
 ποῦ νῦν ἄπεστι; τίς νιν εἰργε συμφορὰ
 σὺν σοὶ φανέντα δεῦρ' ἐμὴν τέρψαι φρένα;

- ΘΕ. στρατὸν καθίζει τάσσεται θ' ὃν ἦλθ' ἔχων.
 ΑΔ. τοῦδ' οὐκέθ' ἡμῖν τοῦ λόγου μέτεστι δῆ. 665
 ΙΟ. μέτεστιν ἡμῶν δ' ἔργον ἱστορεῖν τάδε.
 ΘΕ. τί δῆτα βούλει τῶν πεπραγμένων μαθεῖν;
 ΙΟ. πόσον τι πλήθος συμμάχων πάρεστ' ἔχων;
 ΘΕ. πολλούς· ἀριθμὸν δ' ἄλλον οὐκ ἔχω φράσαι.
 ΙΟ. ἴσασιν, οἶμαι, ταῦτ' Ἀθηναίων πρόμοι. 670
 ΘΕ. ἴσασι καὶ δὴ λαιὸν ἔστηκεν κέρας.
 ΙΟ. ἤδη γὰρ ὡς ἐς ἔργον ὥπλισται στρατός;
 ΘΕ. καὶ δὴ παρήκται σφάγια τάξεων πέλας.
 ΙΟ. πόσον τι δ' ἔστ' ἄπωθεν Ἀργεῖον δόρυ;
 ΘΕ. ὥστ' ἐξορᾶσθαι τὸν στρατηγὸν ἐμφανῶς. 675
 ΙΟ. τί δρῶντα; μὲν τάσσοντα πολεμίων στίχας;
 ΘΕ. ἠκάζομεν ταῦτ'· οὐ γὰρ ἐξηκούομεν.
 ἀλλ' εἰμ'· ἐρήμους δεσπότας τοῦμὸν μέρος
 οὐκ ἂν θέλοιμι πολεμίοισι συμβαλεῖν.
 ΙΟ. κᾶγωγε σὺν σοί· ταῦτά γὰρ φροντίζομεν, 680
 φίλοις παρόντες, ὡς ἔδιγμεν, ὠφελεῖν.
 ΘΕ. ἥκιστα πρὸς σοῦ μῶρον ἦν εἰπεῖν ἔπος.
 ΙΟ. καὶ μὴ μετασχεῖν γ' ἀλκίμου μάχης φίλοις.
 ΘΕ. οὐκ ἔστ' ἐν ὄψει τραῦμα, μὴ δρώσης χερός.
 ΙΟ. τί δ'; οὐ θένοίμι κἂν ἐγὼ δι' ἀσπίδος; 685
 ΘΕ. θένοίς ἂν, ἀλλὰ πρόσθεν αὐτὸς ἂν πέσοις.
 ΙΟ. οὐδεὶς ἔμ' ἐχθρῶν προσβλέπων ἀνέξεται.
 ΘΕ. οὐκ ἔστιν, ὦ τᾶν, ἣ ποτ' ἦν ῥώμη σέθεν.
 ΙΟ. ἀλλ' οὖν μαχοῦμαι γ' ἀριθμὸν οὐκ ἐλάσσοσι.
 ΘΕ. σμικρὸν τὸ σὸν σήκωμα προστίθης φίλοις. 690
 ΙΟ. μὴ τοί μ' ἔρυκε δρᾶν παρσκευασμένον.
 ΘΕ. δρᾶν μὲν σύ γ' οὐχ ὁλός τε, βούλεσθαι δ' ἴσως.
 ΙΟ. ὡς μὴ μενοῦντα τᾶλλα σοι λέγειν πάρα.
 ΘΕ. πῶς οὖν ὀπλίταις τευχέων ἄτερ φανεῖ;

- ΙΟ. ἔστ' ἐν δόμοισιν ἔνδον αἰχμάλωθ' ὄπλα 695
 τοῖσδ', οἷσι χρησόμεσθα κάποδώσομεν
 ζῶντες· θανόντας δ' οὐκ ἀπαιτήσῃ θεός.
 ἀλλ' εἴσιθ' εἴσω καπὸ πασσάλων ἐλὼν
 ἔνεγχ' ὀπλίτην κόσμον ὡς τάχιστα μοι.
 αἰσχροὺν γὰρ οἰκούρημα γίγνεται τόδε, 700
 τοὺς μὲν μάχεσθαι, τοὺς δὲ δειλίᾳ μένειν.
- ΧΟ. λῆμα μὲν | οὐπω | στορέψῃ χρόνῳ
 τὸ σὸν, ἀλλ' ἢ βᾶ | σῶμα δὲ | φροῦδον.
 τί πονεῖς ἄλλως; ἂ σέ μὲν | βλάβῃ,
 σμικρὰ δ' οἴσῃ | πόλιν ἡμετέραν.
 χρη γινώσιμαχεῖν σὴν ἡλικίαν,
 τὰ δ' ἀμήχαν' ἔαν· οὐκ ἔστιν ὅπως
 ἤβην | κτήσῃ | πάλιν ταῖς φρεσὶν ἀπορροῇ 705
 ἀπορροῇ
- ΑΛ. (τί χρῆμα μέλλεις σὼν φρενῶν οὐκ ἔνδον ὦν)
 λιπεῖν μ' ἔρημον σὺν τέκνοισι τοῖς ἐμοῖς; 710
- ΙΟ. ἀνδρῶν γὰρ ἀλκή· σοὶ δὲ χρη τούτων μέλει.
- ΑΛ. τί δ', ἦν θάνης σὺ, πῶς ἐγὼ σωθήσομαι;
- ΙΟ. παιδὸς μελήσει παισὶ τοῖς λελειμμένοις.
- ΑΛ. ἦν δ' οὖν, ὃ μὴ γένοιτο, χρήσονται τύχῃ;
- ΙΟ. οἶδ' οὐ προδώσουσίν σε, μὴ τρέσης, ξένου. 715
- ΑΛ. τοσόνδε γάρ τοι θάρσος, οὐδὲν ἄλλ' ἔχω.
- ΙΟ. καὶ Ζηνὶ τῶν σῶν, οἶδ' ἐγὼ, μέλει πόνων.
- ΑΛ. φεῦ·
 Ζεὺς ἐξ ἐμοῦ μὲν οὐκ ἀκούσεται κακῶς·
 εἰ δ' ἐστὶν ὅσιος αὐτὸς οἶδεν εἰς ἐμέ.
- ΘΕ. ὄπλων μὲν ἤδη τήνδ' ὀράς παντευχίαν, 720
 φθάνοις δ' ἂν οὐκ ἂν τοῖσδε σὸν κρύπτων δέμας.
 ὡς ἐγγὺς ἀγῶν, καὶ μάλιστ' Ἀρης στυγεῖ
 μέλλοντας· εἰ δὲ τευχέων φοβεῖ βάρος,
 νῦν μὲν πορεύου γυμνός, ἐν δὲ τάξεσιν

- κόσμφ πυκάζου τῷδ'· ἐγὼ δ' οἴσω τέως. 725
- ΙΟ. καλῶς ἔλεξας· ἀλλ' ἐμοὶ πρόχειρ' ἔχων
τεύχη κόμιζε, χειρὶ δ' ἔνθεσ ὀξύην,
λαιόν τ' ἔπαιρε πῆχυν, εὐθύνων πόδα.
- ΘΕ. ἦ παιδαγωγεῖν γὰρ τὸν ὀπλίτην χρεών;
- ΙΟ. ὄρνιθος οὐνεκ' ἀσφαλῶς πορευτέον. 730
- ΘΕ. εἴθ' ἦσθα δυνατὸς δρᾶν ὅσον πρόθυμος εἶ.
- ΙΟ. ἔπειγε· λειφθεὶς δεινὰ πείσομαι μάχης.
- ΘΕ. σύ τοι βραδύνεις κοῦκ ἐγὼ δοκῶν τι δρᾶν. *Jauntier*
- ΙΟ. οὐκουν ὀρᾶς μου κῶλον ὡς ἐπείγεται;
- ΘΕ. ὀρῶ δοκοῦντα μᾶλλον ἢ σπεύδοντά σε. 735
- ΙΟ. οὐ ταῦτ' ἀλέξεις, ἡνίκ' ἂν λεύσσης μ' ἐκεῖ.
- ΘΕ. τί δρῶντα; βουλοίμην δ' ἂν εὐτυχοῦντά γε.
- ΙΟ. δι' ἀσπίδος θείοντα πολεμίων τινά.
- ΘΕ. εἰ δήποθ' ἤξομέν γε. τοῦτο γὰρ φόβος.
- ΙΟ. φεῦ·
εἴθ', ὦ βραχίων, οἶον ἡβήσαντά σε 740
μεμνήμεθ' ἡμεῖς, ἡνίκα ξὺν Ἡρακλεῖ
Σπάρτην ἐπόρθεις, σύμμαχος γένοίό μοι
τοιούτος; οἷος ἂν τρσπὴν Εὐρυσθέως
θείην· ἐπεὶ τοι καὶ κακὸς μένειν δόρυ.
ἔστιν δ' ἐν ὄλβῳ καὶ τόδ' οὐκ ὀρθῶς ἔχον, 745
εὐψυχίας δόκησις· οἰόμεσθα γὰρ
τὸν εὐτυχοῦντα πάντ' ἐπίστασθαι καλῶς.
- ΧΟ. γὰ καὶ παννύχιος σελάνα *στρ. ★*
καὶ λαμπρόταται θεοῦ
φαεσιμβρότου αὐγαί, 750
ἀγγελίαν μοι ἐνέγκαιτ',
ἰακχήσατε δ' οὐρανῷ
καὶ παρὰ θρόνον ἀρχέταν
γλαυκάς τ' ἐν Ἀθήνας.

μέλλω τὰς πατριώτιδος γᾶς,
 μέλλω περὶ τῶν δόμων
 ἱκέτας ὑποδεχθεῖς,
 κίνδυνον πολιῶ τεμείν σιδάρφ.
 δεινὸν μὲν πόλιν ὡς Μυκῆνας
 εὐδαίμονα καὶ δορὸς
 πολυαίνετον ἄλκᾳ
 μῆνιν ἐμᾷ χθονὶ κεύθειν·
 κακὸν δ' ὦ πόλις, εἰ ξένους
 ἱκτῆρας παραδώσομεν
 κελεύσμασιν Ἄργους.

755

ἀντιστρ.

760

Ζεὺς μοι ξύμμαχος, οὐ φοβοῦμαι,
 Ζεὺς μοι χάριν ἐνδίκως
 ἔχει· οὐποτε θνατῶν
 ἦσσαντες παρ' ἐμοὶ θεοὶ φανοῦνται.
 ἀλλ', ὦ πότνια, σὸν γὰρ οὐδας
 γᾶς σὸν, καὶ πόλις, ἃς σὺ μάτηρ
 δέσποινά τε καὶ φύλαξ,
 πόρευσον ἄλλα τὸν οὐ δικαίως
 τᾷδ' ἐπάγοντα δορυσσύητα
 στρατὸν Ἄργόθεν οὐ γὰρ ἐμᾷ γ' ἀρετᾷ
 δίκαιός εἰμ' ἐκπεσεῖν μελάβρων.

765

στρ. 770

ἐπεὶ σοι πολύθυστος αἰὲ
τιμὰ κραίνεται, οὐδὲ λήθει
 μηνῶν φθινὰς ἡμέρα,
 νέων τ' αἰοδαὶ χορῶν τε μολπαί.
 ἀνεμόεντι δὲ γᾶς ἐπ' ὄχθῳ
 ὀλολύγματα παννυχίοις ὑπὸ παρ-
 θένων ἱακχεῖ ποδῶν κρότοισιν.

775

ἀντιστρ.

780

ΘΕ. δέσποινα, μύθους σοὶ τε συντομωτάτους
 κλύειν ἐμοὶ τε τῷδε καλλίστους, φέρω.

785

νικῶμεν ἐχθρούς, καὶ τροπαῖ' ἰδρύεται
παντευχίαν ἔχοντα πολεμίων σέθεν.

ΑΛ. ὦ φίλαθ', ἦδε σ' ἡμέρα διήλασεν
ἡλευθερῶσθαι τοῖσδε τοῖς ἀγγέλμασιν.
μιάς δέ μ' οὔπω συμφορᾶς ἐλευθεροῖς· 790
φόβος γὰρ εἴ μοι ζῶσιν οὓς ἐγὼ θέλω.

ΘΕ. ζῶσιν μέγιστόν γ' εὐκλεεῖς κατὰ στρατόν.

ΑΛ. ὁ μὲν γέρων οὖν ἔστιν Ἰόλεως ἔτι;

ΘΕ. μάλιστα, πράξας γ' ἐκ θεῶν κάλλιστα δή.

ΑΛ. τί δ' ἔστι; μὴν τι κεδνὸν ἠγωνίζετο; 795

ΘΕ. νέος μεθέστηκε' ἐκ γέροντος αὐθις αὖ.

ΑΛ. θαυμάστ' ἔλεξας· ἀλλὰ σ' εὐτυχῇ φίλων
μάχης ἀγῶνα πρῶτον ἀγγεῖλαι θέλω.

ΘΕ. εἰς μου λόγος σοι πάντα σημανεῖ τάδε·
ἐπεὶ γὰρ ἀλλήλοισιν ὀπλίτην στρατόν 800
κατὰ στόμ' ἐκτείνοντες ἀντετάξαμεν,
ἐκβάς τεθρίππων Ἔλλος ἀρμάτων πόδα,
ἔστη μέσοισιν ἐν μεταιχυμίους δορός.

κᾶπειτ' ἔλεξεν, ὦ στρατήγ', ὃς Ἀργόθεν
ἦκεις, τί τήνδε γαῖαν οὐκ εἶσαμεν; 805

καὶ τὰς Μυκήνας οὐδὲν ἐργάσει κακὸν
ἀνδρὸς στερήσας· ἀλλ' ἐμοὶ μόνος μόνῳ
μάχην συνάψας, ἥ κτανὼν ἄγου λαβῶν
τοὺς Ἡρακλείους παῖδας, ἥ θανὼν ἐμοὶ
τιμᾶς πατρώους καὶ δόμους ἔχειν ἄφες. 810

στρατὸς δ' ἐπήνεσ', ἔς τ' ἀπαλλαγὰς πόνων
καλῶς λελέχθαι μῦθον ἔς τ' εὐψυχίαν.
ὁ δ' οὔτε τοὺς κλύοντας αἰδεσθεῖς λόγων
οὔτ' αὐτὸς αὐτοῦ δειλίαν, στρατηγὸς ὦν,
ἐλθεῖν ἐτόλμησ' ἐγγυς ἀλκίμου δορός, 815
ἀλλ' ἦν κάκιστος· εἶτα τοιοῦτος γεγώς

τοὺς Ἡρακλείους ἦλθε δουλώσων γόνους)
 "Ἄλλος μὲν οὖν ἀπόφχετ' ἐς τάξιν πάλιν
 μάντις δ', ἐπειδὴ μονομάχου δι' ἀσπίδος
 διαλλαγὰς ἔγνωσαν οὐ τελουμένας, 820
 ἔσφαζον, οὐκ ἔμελλον, ἀλλ' ἀφίεσαν
 λαιμῶν βροτείων εὐθὺς οὖριον φόνον.
 οἱ δ' ἄρματ' εἰσέβαινον, οἱ δ' ὑπ' ἀσπίδων
 πλευραῖς ἔκρυπτον πλευρά· Ἀθηναίων δ' ἀναξ
 στρατῷ παρήγγελλ' οἷα χρή τὸν εὐγενή, 825
 "ὦ ξυμπολίται, τῇ τε βοσκούσῃ χθονὶ
 καὶ τῇ τεκούσῃ νῦν τιν' ἀρκέσαι χρεῶν."
 ὁ δ' αὖ τό τ' Ἄργος μὴ καταισχύναι θέλειν
 καὶ τὰς Μυκήνας συμμάχους ἐλίσσετο.
 ἐπεὶ δ' ἐσήμην' ὄρθιον Τυρσηνικῇ 830
 σάλπιγγι, καὶ συνήψαν ἀλλήλοις μάχην,
 πόσον τιν' αὐχεῖς πάταγον ἀσπίδων βρέμειν,
 πόσον τινὰ στεναγμὸν οἰμωγὴν θ' ὁμοῦ;
 τὰ πρῶτα μὲν νυν πίτυλος Ἀργείου δορὸς
 ἐρρήξαθ' ἡμᾶς· εἴτ' ἐχώρησαν πάλιν. 835
 τὸ δεύτερον δὲ πούς ἐπαλλαχθεὶς ποδὶ,
 ἀνὴρ δ' ἐπ' ἀνδρὶ στάς, ἐκαρτέρει μάχῃ·
 πολλοὶ δ' ἐπιπτον. ἦν δὲ δύο κελεύσματα,
 ὦ τὰς Ἀθήνας, ὦ τὸν Ἀργείων γύην
 σπείρουντες, οὐκ ἀρήξετ' αἰσχύνην πόλει;
 840 μόλις δὲ πάντα δρῶντες οὐκ ἄτερ πόνων
 ἐτρεψάμεσθ' Ἀργεῖον ἐς φυγὴν δόρυ.
 κἀνταῦθ' ὁ πρέσβυς "Ἄλλον ἐξορμώμενον
 ἰδὼν, ὀρέξας ἰκέτευσε δεξιᾶν
 Ἰόλαος ἐμβῆσαι νιν ἵππειον δίφρον. 845
 λαβὼν δὲ χερσὶν ἡνίας Εὐρυσθέως
 πῶλοις ἐπείχε. τὰπὸ τοῦδ' ἤδη κλύων

λέγοιμ' ἂν ἄλλων, δεῦρο δ' αὐτὸς εἰσιδών.

Παλληνίδος γὰρ σεμνὸν ἐκπερῶν πάγον

δίας Ἀθάνας, ἄρμ' ἰδὼν Εὐρυσθέως,

850

ἠράσαθ' Ἦβη Ζηνί θ', ἡμέραν μίαν

νέος γενέσθαι κάποτίσασθαι δίκην

ἐχθρούς· κλύειν δὴ θαύματος πάρεστί σοι.

δισσὼ γὰρ ἄστέρ' ἱππικοῖς ἐπὶ ζυγοῖς

σταθέντ' ἔκρυσαν ἄρμα λυγαίῳ νέφει·

855

σὸν δὴ λέγουσι παῖδά γ' οἱ σοφώτεροι

Ἦβην θ'· ὁ δ' ὄρφνης ἐκ δυσαιθρίου νέων

βραχιόνων ἔδειξεν ἠβητὴν τύπον.

αἰρεῖ δ' ὁ κλεινὸς Ἰόλεως Εὐρυσθέως *καὶ κίε ἐν τῷ*

τέτρωρον ἄρμα πρὸς πέτραις Σκειρωνίσι.

860

δεσμοῖς τε δῆσας χεῖρας ἀκροβλίνου

κάλλιστον ἤκει τὸν στρατηλάτην ἄγων,

τὸν ὄλβιον πάροιθε (τῇ δὲ νῦν τύχῃ

βροτοῖς ἅπασι λαμπρὰ κηρύσσει μαθεῖν,

τὸν εὐτυχεῖν δοκοῦντα μὴ ζηλοῦν, πρὶν ἂν

865

θανόντ' ἴδῃ τις· ὥς ἐφήμεροι τύχαι.

ΧΟ. ὦ Ζεῦ τροπαίε, νῦν ἐμοὶ δεινοῦ φόβου

ἐλεύθερον πάρεστιν ἡμᾶρ εἰσιδεῖν.

ΑΔ. ὦ Ζεῦ, χρόνω μὲν τᾶμ' ἐπεσκέψω κακά·

χάριν δ' ὅμως σοι τῶν πεπραγμένων ἔχω.

870

καὶ παῖδα τὸν ἐμὸν πρόσθεν οὐ δοκοῦσ' ἐγὼ

θεοῖς ὀμιλεῖν νῦν ἐπίσταμαι σαφῶς.

ὦ τέκνα, νῦν δὴ νῦν ἐλεύθεροι πόνων,

ἐλεύθεροι δὲ τοῦ κακῶς ὀλουμένου

Εὐρυσθέως ἔσεσθε, καὶ πόλιν πατρὸς

875

ὄψεσθε, κλήρους δ' ἐμβατεύσετε χθονὸς,

καὶ θεοῖς πατρώοις θύσεθ', ὧν ἀπειργμένοι

ξένοι πλανήτην εἶχετ' ἄθλιον βίον.

ἀτὰρ τί κεύθων Ἰόλεως σοφὸν ποτέ
 Εὐρυσθέως ἐφείσασθ' ὥστε μὴ κτανεῖν.¹ 880
 λέξον· παρ' ἡμῖν μὲν γὰρ οὐ σοφὸν τόδε,
 ἐχθροὺς λαβόντα μάποτίσασθαι δίκην.

ΘΕ. τὸ σὸν προτιμῶν, ὥς νιν ὀφθαλμοῖς ἴδοις
 (κρατοῦσα καὶ σῇ δεσποτούμενον χερί.)
 οὐ μὴν ἐκόντα γ' αὐτὸν, ἀλλὰ πρὸς βίαν 883
 ἔξευξ' ἀνάγκη· καὶ γὰρ οὐκ ἐβούλετο
 ζῶν ἐς σὸν ἐλθεῖν ὄμμα καὶ δοῦναι δίκην.

ἀλλ', ὦ γεραῖα, χαῖρε, καὶ μέμνησό μοι ^{μετὰ} ~~μετὰ~~ ^{νῆς}
 ὁ πρῶτον εἶπας, ἥνικ' ἡρχόμεν λόγον·
 ἐλευθέρωσόν μ'· ἐν δὲ τοῖς τοιοῖσδε χρή 890
 ἀψευδὲς εἶναι τοῖσι γενναίοις στόμα. ~~μετὰ~~ ^{μετὰ} ~~εἰς~~ ^{εἰς} ~~τὴν~~ ^{τὴν}

ΧΘ. ἐμοὶ χορὸς μὲν ἦδ' υἱός, εἰ λίγεια 893 στρ.

λωτοῦ χάρις εἰνὶ δαιτὶ,
 εἴη τ' εὐχαρις Ἀφροδίτῃ·
τερπνὸν δέ τι καὶ φίλων ἄρ'
 εὐτυχίαν ἰδέσθαι
 τῶν πάρος οὐ δοκούντων.

πολλὰ γὰρ τίκτει

Μοῖρα τελεσσιδώτειρ'

Αἰὼν τε Κρόνου παῖς.

ἔχεις ὁδὸν τιν', ὦ πόλις, δίκαιον· 900 ἀντιστρ.

οὐ χρή ποτε τόδ' ἀφελέσθαι,

τιμᾶν θεούς· ὁ δὲ μή σε φάσκων

ἐγγὺς μανιῶν ἐλαύνει,

δεικνυμένων ἐλέγχων 903

τῶνδ'. ἐπίσημα γάρ τοι

θεὸς παραγγέλλει,

τῶν ἀδίκων παραιρῶν

φρονήματος αἶε.

ἔστιν ἐν οὐρανῷ βεβακῶς
 στρ. 910
 τεὸς γόνος, ὃ γεραιὰ,
 φεύγω λόγον ὡς τὸν Ἄϊδα
 δόμον κατέβα, πυρὸς
 δεινὰ φλογὶ σῶμα δαισθεῖς,
 915
 Ἥβας τ' ἐρατὸν χροῖζει
 λέχος χρυσέαν κατ' αὐλάν,
 ὦ Ὑμέναιε, δισσοὺς
 παῖδας Διὸς ἡξίωσας.
 συμφέρεται τὰ πολλὰ πολλοῖς·
 ἀντιστρ.
 καὶ γὰρ πατρὶ τῶνδ' Ἀθάναν
 920
 λέγουσ' ἐπικούρου εἶναι,
 καὶ τούσδε θεῶς πόλις
 καὶ λαὸς ἔσωσε κείνας,
 ἔσχευ δ' ὕβριν ἀνδρὸς, ᾧ θυ-
 μὸς ἦν πρὸ δίκας βίαιος.
 925
 μήποτ' ἐμοὶ φρόνημα
 ψυχὰ τ' ἀκόρεστος εἴη.

ΑΓΓΕΛΟΣ.

δέσποιν', ὁρᾷς μὲν, ἀλλ' ὅμως εἰρήσεται,
 Εὐρυσθέα σοι τόνδ' ἄγοντες ἤκομεν,
 930
 ἄελπτον ὄψιν, τῷδ' οὐχ ἦσσαν τυχεῖν·
 οὐ γάρ ποτ' ἠὔχει χεῖρας ἵζεσθαι σέθεν,
 ὅτ' ἐκ Μυκηνῶν πολυπόνῳ σὺν ἀσπίδι
 ἔστειχε, μείζω τῆς τύχης φρονῶν πολὺ,
 πέρσων Ἀθήνας. ἀλλὰ τὴν ἐναντίαν
 935
 δαίμων ἔθηκε καὶ μετέστησεν τύχην.
 Ἄλλος μὲν οὖν ὃ τ' ἐσθλὸς Ἰόλεως βρέτας
 Διὸς τροπαίου καλλίνικον ἵστασαν·
 ἐμοὶ δὲ πρὸς σέ τόνδ' ἐπιστέλλουσ' ἄγειν,

B.

3

all isy afters.

τέρψαι θέλοντες σὴν φρέν'· ἐκ γὰρ εὐτυχοῦς
ἡδιστον ἐχθρὸν ἄνδρα δυστυχοῦνθ' ὄραν. 940

- ΑΔ. ὦ μῖσος, ἦκεις; εἰλέ σ' ἡ Δίκη χρόνῳ;
πρῶτον μὲν οὖν μοι δεῦρ' ἐπίστρεψον κᾶρα,
καὶ τλήθι τοὺς σοὺς προσβλέπειν ἐναντίον
ἐχθρούς· κρατεῖ γὰρ νῦν γε κοῦ κρατεῖς ἔτι·
ἐκείνος εἰ σὺ, βούλομαι γὰρ εἰδέναι, 945
ὅς πολλὰ μὲν τὸν ὄνθ' ὅπου 'στὶ νῦν ἐμὸν
παῖδ' ἡξίωσας, ὦ πανοῦργ', ἐφυβρίσαι;
τί γὰρ σὺ κείνον οὐκ ἔτλης καθυβρίσαι;
ὅς καὶ παρ' Ἀιδην ζῶντά νιν κατήγαγες,
ὔδρας λέοντάς τ' ἐξαπολλύναι λέγων 950
ἔπεμπες; ἄλλα δ' οἱ ἐμηχανῶ κακὰ
συγῶ· μακρὸς γὰρ μῦθος ἂν γένοιτό μοι.
κοῦκ ἤρκεσέν σοι ταῦτα τολμήσαι μόνον,
ἀλλ' ἐξ ἀπάσης καμὲ καὶ τέκν' Ἑλλάδος
ἡλαυνες, ἰκέτας δαιμόνων καθήμενους, 955
τοὺς μὲν γέροντας, τοὺς δὲ νηπίους ἔτι.
ἀλλ' ἡὔρες ἄνδρας καὶ πόλισμ' ἐλεύθερον,
οἳ σ' οὐκ ἔδεισαν. δεῖ σε κατθανεῖν κακῶς.
καὶ κερδανεῖς ἅπαντα· χρηὴ γὰρ οὐχ ἅπαξ
θνήσκειν σέ, πολλὰ πῆματ' ἐξεργασμένον. 960

ΑΓ. οὐκ ἔστ' ἀνυστὸν τόνδε σοι κατακτανεῖν.

ΑΔ. ἄλλως ἄρ' αὐτὸν αἰχμάλωτον εἴλομεν.
εἵργει δὲ δὴ τίς τόνδε μὴ θανεῖν νόμος;

ΑΓ. τοῖς τῆσδε χώρας προστάταισιν οὐ δοκεῖ.

ΑΔ. τί δὴ τόδ'; ἐχθροὺς τοισιδ' οὐ καλὸν κτανεῖν; 965

ΑΓ. οὐχ ὄντιν' ἂν γε ζῶνθ' ἔλωσιν ἐν μάχῃ.

ΑΔ. καὶ ταῦτα δόξανθ' Ὅτ' ἄλλος ἐξηνέσχετο;

ΑΓ. χρῆν δ' αὐτὸν, οἶμαι, τῇδ' ἀπιστήσαι χθονί.

ΑΔ. χρῆν τόνδε μὴ ζῆν μηδὲ φῶς ὄραν ἔτι.

- ΑΓ. τότ' ἡδικήθη πρῶτον οὐ θανὼν ὕδε. 970
 ΑΛ. οὐκοῦν ἔτ' ἐστὶν ἐν καλῷ δοῦναι δίκην.
 ΑΓ. οὐκ ἔστι τοῦτον ὅστις ἂν κατακτάνοι.
 ΑΛ. ἔγωγε· καίτοι φημί καμ' εἶναί τινα.
 ΑΓ. πολλήν ἄρ' ἔξεις μέμψιν, εἰ δράσεις τόδε.
 ΑΛ. φιλῶ πόλιν τήνδ'· οὐδὲν ἀντιλεκτέον. 975
 τοῦτον δ', ἐπεὶ περ χεῖρας ἤλθεν εἰς ἐμὰς,
 οὐκ ἔστι θνητῶν ὅστις ἐξαιρήσεται.
 πρὸς ταῦτα τὴν θρασεῖαν ὅστις ἂν θέλῃ
 καὶ τὴν φρονοῦσαν μείζον ἢ γυναῖκα χρῇ
 λέξει· τὸ δ' ἔργον τοῦτ' ἐμοὶ πεπράξεται. 980
 ΧΟ. δεινόν τι καὶ συγγνωστὸν, ὦ γυναῖ, σ' ἔχειν
 νεῖκος πρὸς ἄνδρα τόνδε, γυγνώσκω καλῶς.

ΕΤΡΥΣΘΕΤΣ.

γύναι, σάφ' ἴσθι μή με θωπεύσονται σε,
 μηδ' ἄλλο μηδὲν τῆς ἐμῆς ψυχῆς πέρι
 λέξουσ' ὅθεν χρῇ δειλίαν ὀφλεῖν τινα. *καὶ ἔγωγε* 985
 ἐγὼ δὲ νεῖκος οὐχ ἐκὼν τόδ' ἡράμην·
 ἤδη γε σοὶ μὲν αὐτανέψιος γεγώς,
 τῷ σῷ δὲ παιδὶ συγγενῆς Ἡρακλέει.
 ἀλλ' εἴτ' ἔχρηζον εἴτε μή, θεὸς γὰρ ἦν,
 "Ἡρα με κάμνειν τήνδ' ἔθηκε τὴν νόσον. 990
 ἐπεὶ δ' ἐκείνῳ δυσμένειαν ἡράμην
 κάγων ἀγῶνα τόνδ' ἀγωνιούμενος,
 πολλῶν σοφιστῆς πημάτων ἐγυγνόμην,
 καὶ πόλλ' ἔτικτον νυκτὶ συνθακῶν αἰεὶ
 ὅπως διώσας καὶ κατακτείνας ἐμοὺς 995
δὲ ἐχθροὺς τὸ λοιπὸν μὴ συνοικίην φύβῳ,
 εἰδὼς μὲν οὐκ ἀριθμὸν, ἀλλ' ἐτητύμως
 ἄνδρ' ὄντα τὸν σὸν παῖδα· καὶ γὰρ ἐχθρὸς ὦν

ἀκούσεται τά γ' ἐσθλὰ, χρηστὸς ὦν ἀνὴρ.
 κείνου δ' ἀπαλλαχθέντος οὐκ ἔχρην μ' ἄρα, 1000
 μισούμενον πρὸς τῶνδε καὶ ξυνειδότα
 ἔχθραν πατρώαν, πάντα κινήσαι πέτρον,
 κτείνοντα κακβάλλοντα καὶ τεχνώμενον;
 τοιαῦτα δρῶντι τὰ μ' ἐγγίγnet' ἀσφαλῆ.
 σὺκοῦν σύ γ' ἂν λαβοῦσα τὰς ἐμὰς τύχας 1005
 ἐχθροῦ λέοντος δυσμενῆ βλαστήματα
 ἤλαυνες ἂν κακοῖσιν, ἀλλὰ σωφρόνως
 εἷσας οἰκεῖν Ἄργος· οὔτιν' ἂν πίθοις.
 νῦν οὖν ἐπειδὴ μ' οὐ διώλεσαν τότε
 πρόθυμον ὄντα, τοῖσιν Ἑλλήνων νόμοις 1010
 οὐχ ἄγνός εἰμι τῷ κτανόντι κατθανεῖν·
 πύλις τ' ἀφῆκε σωφρονούσα, τὸν θεὸν
 μείζον τίουσα τῆς ἐμῆς ἔχθρας πολὺ.
 ἃ γ' εἴπας ἀντήκουσας· ἐντεῦθεν δὲ χρῆ
 τὸν προστρόπαιον τόν τε γενναῖον καλεῖν. 1015
 οὕτω γε μέντοι τὰ μ' ἔχει· θανεῖν μὲν οὐ
 χρήζω, λιπὼν δ' ἂν οὐδὲν ἀχθολίμην βίον.

- XO. παραινέσαι σοι σμικρὸν, Ἀλκμήνη, θέλω,
 τὸν ἄνδρ' ἀφεῖναι τόνδ', ἐπεὶ πόλει δοκεῖ.
 ΑΛ. τί δ', ἦν θάνη τε καὶ πόλει πιθώμεθα; 1020
 XO. τὰ λῶστ' ἂν εἶη· πῶς τὰδ' οὖν γενήσεται;
 ΑΛ. ἐγὼ διδάξω ῥαδίως· κτανοῦσα γὰρ
 τόνδ' εἶτα νεκρὸν τοῖς μετελθοῦσιν φίλων
 δώσω· τὸ γὰρ σώμ' οὐκ ἀπιστήσω χθονί·
 οὗτος δὲ δώσει τὴν δίκην θανῶν ἐμοί. 1025
 ΕΥ. κτεῖν, οὐ παραιτοῦμαί σε· τήνδε δὲ πτόλιν,
 ἐπεὶ μ' ἀφῆκε καὶ κατηδέσθη κτανεῖν,
 χρησμῷ παλαιῷ Λοξίου δωρήσομαι,
 ὃς ὠφελήσει μείζον' ἢ δοκεῖν χρόνον.

θανόντα γάρ με θάψεθ' οὐ τὸ μόρσιμον,
 δίας πάροιθε παρθένου Παλληνίδος. 1030

καὶ σοὶ μὲν εὖνους καὶ πόλει σωτήριος
 μέτοικος αἰεὶ κείσομαι κατὰ χθονός,
 τοῖς τῶνδε δ' ἐκγόνοισι πολεμιώτατος,
 ὅταν μόλωσι δεῦρο σὺν πολλῇ χειρὶ, 1035

χάριν προδόντες τήνδε τοιούτων ξένων
 προὔσθητε. πῶς οὖν ταῦτ' ἐγὼ πεπυσμένος
 δεῦρ' ἦλθον, ἀλλ' οὐ χρησμὸν ἡδούμεν θεοῦ;

Ἦραν νομίζων θεσφάτων κρείσσω πολὺ,
 κούκ ἂν προδοῦναί μ'. ἀλλὰ μήτε μοι χολὰς 1040
 μήθ' αἰμ' ἐάσης εἰς ἐμὸν στάξαι τάφον.
 κακὸν γὰρ αὐτοῖς νόστον ἀντὶ τῶνδ' ἐγὼ
 δώσω· διπλοῦν δὲ κέρδος ἔξετ' ἐξ ἐμοῦ,
 ὑμᾶς τ' ὀνήσω τούσδε τε βλάψω θανών.

ΑΛ. τί δῆτα μέλλετ', εἰ πόλει σωτηρίαν 1045

κατεργάσασθαι τοῖσί τ' ἐξ ὑμῶν χρεῶν,
 κτείνειν τὸν ἄνδρα τόνδ', ἀκούοντες τάδε;
 δείκνυσι γὰρ κέλευθον ἀσφαλεστάτην.
 ἐχθρὸς μὲν ἀνὴρ, ὠφελεῖ δὲ κατθανών
 κομίζεται αὐτὸν, δμῶες, εἴτα χρή κυσὶ 1050
 δοῦναι κτανόντας· μὴ γὰρ ἐλπίσσης ὅπως
 αὐθις πατρώας ζῶν ἔμ' ἐκβαλεῖς χθονός.

ΧΟ. ταῦτα δοκεῖ μοι. στείχετ', ὀπαδοί.

τὰ γὰρ ἐξ ἡμῶν

καθαρώς ἔσται βασιλεῦσιν.

1055

ANALYSIS.

ACT I. POLITICAL.

Athens engages to defend the exiled Argive Heracleidæ against Eurystheus and against Argos.

ACT II.

[The episode or interlude of] Macaria, who offers herself to die for her family.

ACT III.

[The episode of] the infirm Iolaus going to join the fray.

ACT IV. POLITICAL.

The victory of Athens over Argos.

ACT V. POLITICAL.

The prophecy of the Argive Eurystheus in favour of Athens against the ungrateful sons of the Heracleidæ and against Argos.

EPITOME OF THE DRAMA.

1—352. ACT I. *Political.*

Iolaus, who had been the companion of Heracles in his labours, is discovered clinging, with the young boys of Heracles, to the altar in front of the temple of Zeus at Marathon.

1—54. *Iolaus soliloquises.* He who lives for himself is useless. But I, who of my own will shared the toils of Heracles, now defend his fatherless children, who are driven by their father's foe, Eurystheus of Argos, from city to city: for with threats of the vengeance of Argos he forces men to drive them forth. At last we have come to Marathon, over which city Demophon, son of Theseus, and Athens are lords. And with us, but within the temple, is Alcmena the mother of Heracles, with his daughters. Hyllus, his son, has gone to seek if there be yet another city of refuge.—But once more I see the Herald of Eurystheus, who has come to drive us hence also.

55—72. *Enters Copreus the Herald of Eurystheus.* *Copreus:* Go back to Argos, to your doom. *Iolaus:* Nay: for this altar of Zeus, and this free people, will protect me. Help!

73—98. *Enter the Chorus,* citizens of Marathon: to whom Iolaus sets forth his story and his claim.

99—119. *The Chorus* remonstrate in vain with Copreus. *Enter* Demophon, who has heard the cry of Iolaus.

120—129. To him the Chorus state the case.

130—133. *D. to Copreus.* Justify yourself.

134—178. *Copreus.* Eurystheus of Argos claims his own. Hitherto that claim has been granted. These suppliants must think you foolish. For, consider, if you become the champion of babes you will gain nothing, but will lose: for defence of these will mean War with Argos. Surrender these, and a powerful state is your friend.

181—231. *Iolaus, to Demophon.* Sire, in *this* country I may plead my case. First: since (184—190) they have disowned and exiled us from Argos, how can they claim us back? Next: (191—204) as for *fear* of Argos, free Athens would never—but I will not praise her to her face. Thirdly, (205—213) the claims of blood: your father ~~and~~ Heracles were kinsmen. Fourthly, (214—222) the call of *gratitude*: since by Heracles was your father brought back from *Hades*. Lastly, (223—231) besides all these, for pity's sake.

236—252. *Demophon to Iolaus.* *Four things*—Religion, Kinship, Gratitude, and Shame—constrain *me*. Betray, and to Argives?—(to the herald) Go, tell *your master*, the Courts are open: but force we will not endure.

253—273. Rapid interchange of arguments, (chiefly on the grounds above stated,) culminating in threats, between Demophon and Copeus.

274—283. *Copeus.* I go, then; but will return with Eurystheus and his host. Tremble at Argos. *Exit Copeus.*

284—287. *Demophon, to Chorus.* Argos, quotha! But Athens is dauntless and free.

288—296. *Chorus.* True; but yet this is a crisis. What a coloured picture he will draw to his master!

297—328. *Iolaus, to the Heracleids.* You see how great a thing it is to be nobly born. For from all Hellas, the sons of Theseus alone are found to defend the defenceless. Never, in days to come, lift a hand against your saviour Athens, neither you nor your children.—Demophon, you are worthy of your father.

329—332. *Chorus.* Truly Athens was ever the friend of the friendless.

333—343. *Demophon.* Who can doubt that Heracles' children's children will be grateful for this! Retire within now, while I array my army. *Exit D.*

344—352. *Iolaus.* Nay, we will abide at the altar. And may Pallas the Invincible defend the right! *Iolaus remains.*

353—380. CHORAL ODE I, closing Act I.

The boasts of Argos shall not make Athens quail, nor surrender suppliants to violent hands. Her Empire is peace: but ill will he fare who shall touch the city of the Graces.

381—607. ACT II.

381—388. *Iolaus* (to Demophon re-entering). My son, what news? Eurystheus *must* come, I know: but Zeus will abate his pride.

389—424. *Demophon*. He *has* come. His camp is on our borders. We too are ready. Every oracle have I sought, and from all have one answer: "we succeed if we sacrifice a maid of noble blood." Mine own, I will not: nor will I force my people. If I do not fight, they will blame me; but if I shed the blood of their daughters, my people are not free.

427—460. *Iolaus*. Then are we again blown back from harbour. The gods have willed our death. For myself I care not: surrender *me*, instead of these.

464—473. *Demophon*. Not thee does Eurystheus seek, ~~but the~~ children of his foe. Nor is there any help for it.

Iolaus groans aloud.

474—483. *Whereon enters*, from the temple, the daughter of Heracles, *Macaria*: Forgive this boldness in a maid who is the eldest of her brethren. What new woe is this?

484—499. *Iolaus* relates to *Macaria* the answer of the oracles, and what is practically the refusal of *Demophon* to help the *Heracleidæ* further.

500—534. *Macaria*. Then fear no more. Lo, unbidden, I offer myself. Shall Athens risk her lives for us, and we, children of such a father, not offer our own for ourselves? And, (511) if I refuse, it will but be to die at the hands of Eurystheus, or to wander ever outcast as a coward. (526) My father's daughter has no choice. I die then, for my race.

539—546. *Iolaus*. You are indeed your father's child. But draw the lot with your sisters.

547—551. *Macaria*. Draw me no lots. Of my own will only will I die.

552—557. *Iolaus*. Do as you will.

558—563. *Macaria*. Be present at my death.

564. *Iolaus*. I cannot.

565, 6. *Macaria*. At least ask Demophon that my own sex may attend me.

567—573. *Demophon*. It shall be so. Say now your last words.
Exit Demophon finally.

574—596. *Macaria* in a beautiful and simple speech takes farewell of *Iolaus* and of the *Heracleidæ*; and *exit finally*.

597—607. *Iolaus* falls to the ground, and there remains.

608—627. CHORAL ODE II, *closing Act II.*

The gods put down the mighty from their seat, and exalt the humble and meek.—How great and lovely is a noble death!

630—747. ACT III.

630—645. *Enters servant of Hyllus*, with news that he, with an army, is at hand. *Iolaus* calls from the temple *Alcmena*, who,

646—665, at first threatens the messenger, thinking him another emissary of Eurystheus; but is reassured by *Iolaus*, who.

666—679, questions the messenger about the united armies of Hyllus and Demophon, and,

680—701, finally asserting that he will himself join the battle, against much remonstrance wins his point, and sends the messenger to the temple for armour.

702—708. The Chorus protest, and

709—719, *Alcmena* protests; but,

720—747, on the re-appearance of the messenger with the armour, *Iolaus*, after painfully equipping himself, hobbles off supported by the dubious messenger, flinging as he goes an imprecation at Eurystheus. *Alcmena remains.*

748—783. CHORAL ODE III, *closing Act III.*

The Chorus in this great but inevitable crisis invokes the aid of heaven and especially of *Athena*.

784—891. ACT IV. *Political.*

784—798. *Enters* an *Attendant* (who answers the purpose of the usual ἄγγελος) with news, that the combined forces are victorious, and that Iolaus has wrought wonders.

799—866. In a long *ῥῆσις* the *Attendant* tells how Eurystheus (799—818) having declined the challenge of Hyllus to single combat, each army (819—823) after sacrifice made ready for battle. [This sacrifice is very briefly touched on.] And how (824—842) the battle raged with various fortune, till at the turn of the fight Iolaus, (843—850) who had begged a chariot, started to pursue Eurystheus, and (851—866) after prayer and with miracle grew young again and took and bound him and is here bringing him alive.

869—882. *Alcmena* thanking the Gods for this deliverance yet marvels that Iolaus did not slay his captive.

883—891. The *Attendant* explains; the prisoner was spared to glut the eyes of Alcmena.

[But note that the poet for the following reason departed from the tradition that Eurystheus was slain in battle: that from an Argive mouth might issue, in the final act, the denunciation of Argos and the prophecy of Athenian success, which would bring the drama to a political and a popular close.]

892—927. CHORAL ODE IV, *closing Act IV.*

892—900, Pleasant is weal after woe. 901—909, Athens, thou art no loser by thy worship of the gods. 910—918, Heracles, we know now, is deified: 919—927, and his children have been preserved by the people of his patron Athena; and pride hath had its fall.

928—1055. ACT V. *Political.*

928—940. *Enters* to Alcmena a *Herald* with Eurystheus: Lo, I bring Eurystheus in chains.

941—960. *Alcmena.* Have I found thee, oh mine enemy? Now hast thou met a people thy match. Hence, and to thy doom.

961—974. *The Herald* remonstrates in vain with Alcmena, that Athens slays foes in fair fight, not captives in cold blood.

975—980. *Alcmena*. But he is mine, nor shall any deliver him from mine hand.

983—1017. *Eurystheus*. (983—990) I shall not cringe. But know that this quarrel with my kindred was none of my seeking, but was the will of Hera. When once therefore I knew my fate, and (991—999) knew the greatness of my foe, I wrought my best to foil him, and therefore also my best against the inheritors of their father's hate. (1000—1008) You would have done the same. (1009—1017) You dare not, if Athens dare not, slay me. But to me it is all one.

1018, 9. *Chorus*. Spare him, since Athens would spare him.

1020—1025. *Alcmena*. But I will please both myself and Athens: for I will slay his life, and then surrender his person.

1026—1044. *Eurystheus*. Slay on! But first in thanks to Athens I publish this oracle of Apollo:—that you bury me in your own land, in the place appointed by him. So shall I be friend to Athens and (1035, 7) foe to the [Peloponnesian] descendants of these children, when they invade this land. You ask, why did I meet my fate, if I foreknew it? Thinking that Hera would uphold me against the oracle. But be sure that my death will be the Bane of Argos.

1045—1052. *Alcmena* (to her attendants). Take him out and slay him. *Exeunt omnes*.

1053—1055. *Chorus* departing: We agree; for so *our* hands are clean.

CRITICAL NOTES.

[For abbreviations see head of Explanatory Notes.]

7. *ῥσύχως* is the original reading. *ῥσυχον* Elm., on the ground that the adjective is often used for adverb; as in *Hec.* 35, *ῥσυχοι θάσσουσι*. Cf. *σαφῶς* in 180, and note.

19. *ῥπη* is orig., which form of the word Elm. would never adopt. *ῥπη* Pfl., on the ground that *ποῦ* denotes rest, *ποῖ* motion to, and *πη* is doubtful, and therefore well used here. Cf. 46, and Porson, *Hecuba* 1062.

21. *φίλων* Elm., which, with *προτιμῶν*, is orig. Reading *προτιμῶν*, translate *exaggerans jactansque*. For *φίλων*, *φίλοις* and *φιλεῖν* were suggested by Elm. and Pfl.

41. *Ἀλκμήνη* orig. and Elm.

46. Cf. 19. *ῥπη* orig., *ῥποι* Elm., *ῥπη* Pfl., *ῥπου* P. Cf. *Hec.* 419, *ποῖ τελευτήσω βίον*, and *Herc. Fur.* 74, where some read *ποῖ πατήρ ἀπεστι γῆς*. So also *Aves* 45, *ῥποι*.

52. *πέμψας ἀνὴρ* orig., Elm., Pfl.

53. *ὡς* for *ὅς*, in sense of *ἐπεὶ*, is orig., and Pfl.

68. *νομίζων* is the accepted reading; but Elm. altered it to *κομίζων*.

76. *ἀμαλδν* is a correction from *μᾶλλον*.

77. After this line, D. and Pfl. mark a line as omitted: but for this there seems no sufficient reason.

80. For *σὺ δ'*, (so P. and D. after Tyrwhitt), *ῥδε* is read by orig., E., B., M., and Pfl.; in the sense of *δεῦρο*, heus tu. See Pfl., on the question whether *ῥδε* can be so used.

83. *κατέχετ'* is the accepted reading for *κατέσχετ'*, metri gratiā. But see Elm., who holds that *κατέχετ'* cannot be used in this sense, and prefers the form *κατίσχετ'*, for which he refers to Thuc. VII. 33, *κατίσχουσιν*, and IV. 42, *κατασχήσουσιν*.—On *Εὐβόιδ'* see Elm., who reads *Εὐβῶδ'*.—*ἀκράν* for *ἀκτάν*, P., metri gratiā.

103. *ἀπολιπεῖν* is accepted for *ἀπολείπειν* [Reiske suggested *ἀπολέ-*

πειν, decorticare, which Hermann approved]. But σ' for σφ' is read by orig., Elm., Pfl., M., &c. : in which case, the remark is addressed to Iolaus.

108. For πόλει, Elm. suggested πάλω, τιλι, and finally πέλει. See Pfl.

116. The reading in the text is that of orig., Elm., M., P., &c.—But Pfl. gives πρὸς τοῦτον ἀγὼν τάρᾳ, Hermann πρὸς τὸνδ' ἂν ἀγὼν τάρᾳ: not liking ἀρα for ἀρά, nor τις used in an intensitive sense. See Pfl. or P.

130. Elm. puts comma at γ', and reads τε for καί [but, according to Pfl., afterwards retracted this latter.]. On Ἑλληνα as applied to both nouns, see his note: in which he quotes *Med.* 1366, ἀλλ' ὕβρις (sc. ἡ σῆ) οἷ τε σοὶ νεοδμήτες γάμοι, and *Theb.* 74, ἐλευθέραν τε γῆν τε (sc. Κάδμου) καὶ Κάδμου πόλιν. Sometimes a preposition must be thus supplied, as περὶ in 755; and sometimes even a word of opposite meaning, as in *Orestes* 742, οὐκ ἐκείνος (sc. ἐκείνην) ἀλλ' ἐκείνη κείνον ἐνθάδ' ἤγαγεν.

131. ἔργα is accepted for ἄλλα.

143. For καθ' αὐτῶν, Elm. reads κατ' αὐτῶν, in the sense of κατ' ἡμῶν αὐτῶν, being persuaded that αὐτῶν is never used by Eur. of any but the third person. But this is disputed; see Pfl.

151. ἦν was altered to ἦς by Elm., who compares *Med.* 297, χωρὶς γὰρ ἄλλης ἦς ἔχουσιν ἀργίας.

161. The orig. readings were δόξης and χαλυβικοῦ. Even if δόξης were retained, δόξης, or some such word, must be understood. See Pfl.

163. τ' has been added.—θεις is the accepted reading for θῆς (addictus). Elm. edited γῆς.

175. δοῖς, accepted for δός. Cf. Pfl. and P.

179. These two lines were originally given to Demophon; but, from their sententious character, are best assigned to the Chorus.

180. σαφῶς is accepted for σαφῆ. But Elm., following a well-known canon of criticism, retains σαφῆ. He observes: "exquisitius est adjectivum adverbii loco; ergo retineo." Cf. ἡσυχον in 7.

197. κρίνουσι is orig., and P. retains it, in the sense of προκρίνουσι. See his references. But others read κρανοῦσι: which is a conjecture of Elm., who however afterwards reinstated κρίνουσι.

200. πάρος accepted for βάρος.

203, 4. λίαν and ἄγαν were orig. both followed by γε, which was often thus inserted by copyists from a doubt about the quantity of the

final syllable of those words; and is here in both places retained by Pfl., as appropriately limiting the sense of the adverbs.

211. The orig. reading was *αὐτανεψίω*, which Elm. altered to *αὐτανεψίω*, and Pfl. to *αὐτανεψίων*, following the authority of Plutarch, *Theseus* 7. If *αὐτανεψίω* were read, it would have to be taken as meaning "first cousins once removed," and *γεγώς*=*γεγώτε*.—For *θυγατρός*, Elm. in his *Bacchae* suggested *παιδός*, on the ground that, with *θυγατρός*, the line would be the only one in this play containing two tribrachs. Pfl.

221—225. Paley brackets these five lines, thus making the two speeches exactly the same length. Lines 97, 98 are almost the same as 221, 222. Line 225 occurs in *Alc.* 390. Line 223, from its faulty metre, is of doubtful authority.—For *χωρίς ἐν τε πόλει κακόν*, *χωρίς ἐν τε τῇ πόλει*, and *χωρίς ἐν τε σῇ πόλει*, have been proposed. Pflugk with great probability, after Hermann, reads *χωρίς ἐν πόλει κακόν*, "not to say an evil in the state." So B., but translates "is an evil to thee alone in the state;" quoting also the rendering of Erfurdt, "*tibi privatim turpis fuerit haec publica injuria.*" Consult Pfl. or P.

226. Elm. has no comma between *καταστέφω* and *χεροῖν*, which he would render "I wreath thee" (that is, I supplicate thee) "with my hands." He compares *Androm.* 894, *στεμμάτων δ' οὐχ ἥσσονας σοῖς προστίθῃμι γόνασιν ὠλένας ἐμάς*.

228. *λαβών* was altered by Elm. to *λαβεῖν*, on the analogy of *Herc. Fur.* 608, *οὐκ ἀτιμάσω θεοὺς προσειπεῖν*. Cf. 1011. But Pfl. notes that *λαβών* gives a stronger meaning than *λαβεῖν*.

232. The orig. reading was *τάσδε συμφοράς*, which Elm. altered to *τῶνδε συμφοράς*. But the reading in the text has the authority of three MSS. See Pfl.

237. *τούσδε* is the emendation of Elm. for *τοὺς σοὺς*, which is retained by Pfl. and P., in the sense of "those whom you have brought."

245. *δκνφ* is accepted for *δκνῶ*, which Elm. retains, putting a full stop after *γαῖαν*. He thinks that there is a double *αἰσχρὸν*, (1) that a stranger should violate the altar, (2) that an asylum should be denied to refugees.

247. The orig. reading is *εὐτυχέστερον*, taken adverbially.

253. *ῆ τε* is accepted for *ῆ τι*.

255. The orig. reading was *οὐκουν...ἀλλά συ βλάβος*. Elm. reads *οὐκοῦν...ἀλλά σοι βλάβος*; "Is it not that the disgrace of this action is mine, and (*ἀλλά*=*καὶ οὐ*) no injury accrues to you?"—P. and B. read

with Musgrave, οὐκοῦν... ἀλλ' οὐ σοὶ βλάβος, "mihi igitur hoc turpe est, non tibi damnum."—Musgrave would punctuate αἰσχροῦν, ἀλλ' οὐ σοὶ, βλάβος.—Pfl. reads οὐκοῦν..., ἀλλὰ σοὶ βλάβος, "esto; mihi id turpe, ut tibi noxa" (sc. to defend them). The orig. ΣΤ, which is inadmissible on the ground of metre, points, as P. observes, to ΟΤ.—See Hermann in P.

263. γε was inserted by Elm., (whom Pfl. follows, but not P.) on the ground that the sense requires such limitation.

268. οὐκ ἄρ' was altered by Elm. to οὐ τὰρ', i.e., οὐ τοι ἄρα, on the ground that the latter phrase is exceedingly common at the beginning of a line.

286. Elm. wrote πόλιν, thus making Ἀργείων depend on ὑπήκοον: on the ground that the genitive with ὑπήκοον is, in writers of the best time, more common than the dative. Cf. *Æsch. Persae* 234, βασιλέως ὑπήκοος.—It will be noticed that the reason for emendation, given in this and the preceding note, would, if valid, open a door to endless alterations.

298. This and the six following lines are copied in Stobaeus, who adds, after πεφνέσθαι, καὶ τοῖς τεκοῦσιν ἀξίαν τιμὴν νέμειν.

301. For λιπεῖν Matth. conjectured and reads λιπών.

304. εὖρομεν is the orig. reading, retained by Pfl.—For πεσόντες, Stobaeus in his quotation gives πλέοντες.

317. The orig. reading was ἀπηλλάξαντο, which is retained by Elm., Pfl. and P., who translates "have rid us of, and taken on themselves." The reading in the text was suggested by Pfl.—ἐνηλλάξαντο Matth. and B. after Musgrave.

320. The orig. θάνης is retained by Matth. and B. in the sense of "mortuus mortuum laudabo." The present tense σώξεις must refer to an action during life. θάνης is therefore inapplicable.

321. For τᾶν Pfl. prints τάν, and Herm. and B. τᾶν.

322. The orig. αἰρω would be present tense for future. But in all 1 Attic future forms of αἰρω there is incessant confusion. Cf. Cobet, *Variae Lectiones* p. 606. In Eur. *Suppl.* 554 occurs ὑψηλὸν αἰρει.

344. Pfl. Matth. and B. retain the orig. ἐξόμεσθα.

355. The orig. reading was ξεῖν' Ἀργύθεν ἐπελθών. If this is retained, ἱκτορας in 364 must be read for the orig. ἱκτῆρας.—ἐπελθών in a hostile sense, as 393 ἐφῆκε.

356. The orig. readings μεγαληγορίαισι and in 365 ἀντεχομένους were altered metri gratia.

364. *θεῶν* is here monosyllabic.

372. *σοι* altered from *σὺ* which is retained by Elm. and Pfl.

373. *κεῖ* (= *εἰ καί*, P.) is accepted for *εἰ*, *metri gratia*.

376. [*έστιν*] Pfl.

377. The reading in the text is the orig. But Elm. wrote *ἀλλ' οὐ πολεμῶν έραστὰς* (sc. *εἰμι*) "sed non sum amans bellorum." But in that case the omission of the necessary *γάρ* is strange. And the epode was probably meant to convey a threat, and not a statement. Cf. Pfl.

379. Matth. and B. read *εύχαρίτως* for the orig. *εύχαρίστων*.

384. Elm. altered *γε* to *σε*, on the analogy of *Aj.* 1382, *καί μ' έψευσας έλπίδος πολύ*, *Hec.* 1032, *ψεύσει σ' όδοῦ τήσδ' έλπίς*, and many other passages.

385. 6. The original reading was *εύτυχής τὰ πρὸς θεῶν έστιν*. Elm. retained *τὰ πρὸς θεῶν*, comparing it with *Iphig. T.* 560, *ἀλλ' οὐ τὰ πρὸς θεῶν εύτυχεί δικαίως ὦν*. But the reading in the text is accepted as making far better sense with but slight change. *είσω* was proposed by Elm. for *έστιν*, since *έσσι*, being a weak word, is rare at the beginning of a line. [Indeed Elm. would emend *έστιν* in the four passages in which he found it so occurring: in *Ag.* 1232 for *έσται*, *Choeph.* 94 for *έσθλ'* (which is now read), *Herc. Fur.* 1293 for *ήν*, and *Eur. Theseus* frag. 3, 10, for *ήσαν*.]

396. The old *τὰ νῦν δορός* is retained by Matth. and Pfl. See Pfl.

402. The orig. reading was *σωτηρία*.

415. There is an amusing note of Elm. on the attempts of former editors to emend the original *πικρόν δν*.

417. *έμην* was altered by Elm. to *έμοῦ*, to be in accordance with the usual construction, "stultitiæ me accusantium:" as for instance in *Hippol.* 1058, *κατηγορεῖ σου πιστά*.

418. The old reading was *εἰ δέ ῥή*, for two possible translations of which see Elm.

425. For *ἀλλ' ή*, Matth. conj. *ἀλλως*, "frustra alacrem."

437. Hermann would prefer *εἰ δέ θεοῖσι δή*. For a similar proposed insertion of a connecting particle, cf. 557.

451. The orig. reading was *ἀπᾶσι*, = omnibus modis. So in *Æd. Col.* 1446, *ἀνάξιαί γάρ πᾶσιν έστε δυστυχεῖν*.

454. For *μοι* Orelli conj. *σοι*.

459. *μή άμαθει* is read by Elm. and P., and in 882 *μή άποτίσασθαι*, on the ground that it is not usual to elide at the beginning of a word, except *ε*, and that not always. Others read *μή μαθει*.

460. *κἄνυχής* is an emendation from *καὶ τύχης*. Some read *καὶ δίκης*.

470. *λύμας* is the orig. reading, and is retained by P. Matth. Pfl., &c. If *λύμας* is read, it is accusative, not Doric genitive. For examples of this construction, P. refers to 741, and to *Persae* 783, *κού μνημονεύει τὰς ἐμὰς ἐπιστολάς*, "he does not bear in mind."

490. The orig. reading was *μητρὸς ἦτις εὐγενής*. *πατρὸς* and *μητρὸς* are easily interchanged when written in MS. ΠΡΟΣ and ΜΡΟΣ.

493. *σφάζειν* in the present was originally read; and Pfl., q.v., retains and defends it. But see P.

495. *ἐξαμηχανήσομεν* is not elsewhere found. But it does not therefore follow that it should be rejected. It may even be that Euripides, who had been harping on *ἀμήχανος*, coined the verb for the occasion. *ἀμηχανοῦμεν* occurs just above. If emendation in such a case were necessary, that of Matth. would be the most appropriate to the passage, *μηχάνην εὐρήσομεν*. Pfl. *μήχαρ ἐξευρήσομεν*. Herm. *ὁξὺ μῆχαρ ἤσομεν*. The latter is rashly ingenious. Besides, *μήχαρ* is an Æschylean word. Cf. Æsch. *P. V.* 606, where MSS. reading, *τί μὴ χρὴ τί φάρμακον νόσου*, has been amended to,—*τι ΜΗΧΑΡ [ΜΗΧΡΗ]* "Ἡ τί φάρμακον νόσου.

498. *κεῖχόμεσθα* was the orig. reading. *κεισόμεσθα* Matth.

504. Nearly all agree in reading *αἰρεσθαι* for the original *αἰρεῖσθαι*. So, in 986 and 991 occur *νεῖκος ἡράμην* and *δυσμένειαν ἡράμην*. The two words are often confused in writing; otherwise there would be no sufficient objection to the old reading.

529. This line has a cretic ending: cf. 640. Since in *Phoen.* 573 occurs *πῶς δ' αὖ κατάρξει θυμάτων*, for which most MSS. read *κατάρξεις*: Elm. would therefore suggest *κατάρχετε* in the present passage. But he doubts. [P. appears to suggest *κεῖ κατάρχεσθαι δοκεῖ*.—B., *καὶ κατάρχεσθαι δοκεῖ*, me placet sacrificari].

541. Elm., whom Pfl. followed, wrote *Ἡράκλειος*, which he takes as an adjective of two terminations, quoting in justification *Orest.* 1512, *ἡ Τυνδάρειος παῖς*. B. would suggest *Ἡρακλέους πέφυκας*.

557. *ἀδελφὸς δ'* is given, after Barnes, by most others except P. So *δὲ* has been proposed in 437.

567. This speech is by a large majority of editors assigned to Demophon; orig., to Iolaus; and by Hermann, Matth. and B. to the Chorus. These last believe that Demophon left the stage finally at 473. But, had that been so, would Iolaus in 488 and 493 have spoken

of Demophon as *δε*? Demophon probably remained on the stage till his final speech ended at line 573.

573. The orig. reading was *πρόσθεγμά μοι*, which P. retains, regarding *μοι* as hortative. The objection to *μοι* is that the following line ends with *μοι*, which probably crept thence into the line above. However, the two lines are spoken by different people. For *μοι* Tyrwhitt would read *σόν*.—*πρόσθεγμα* in the singular does not elsewhere occur in Euripides, except perhaps in a doubtful passage, *Troad.* 777 (al. *πρόσπτυγμα*): hence the emendations *ὑστατον προσθεγμάτων*, and *ὑστάτοις προσθεγμάσιν* have been proposed.

601. For *κόρη* Elm. wrote *κόρη*. It might be either. See the numerous examples qu. by Elm.

602. The orig. reading was *δύεται*, which Barnes emended to *λύεται*, "Joanne Miltono suffragante." The alteration from Δ to Λ is trifling.

611. For *ἄλλαν*, *ἄλλον γ'* was the orig. reading. The reading in the text gives the more suitable meaning.

613. *ἐφ' ὑψηλῶν*, B.

614. The η of *ἀλήταν* breaks the metre. Elm. therefore writes *ἀλάταν*, while some transpose the words of the line. Elm. would like to suggest *τὸν δὲ πένητ'* and P. *τὸν μέλεον δ'*, and Boeckh *τὸν δὲ πλανήτ'*: while Pfl. after Hermann writes *τὸν δ' ἀλίταν*, saying that the notion of wrong-doing is transferable into that of misery. He would suggest *τὸν ἀλύοντ'*.

618. The reading in the text is that generally accepted for the orig. *μὴ προσπιτνῶν τὰ θεῶν ὑπερ*: but different editors give slight variations from it; for which see Pfl.

627. *εὐγένιας* is an emendation for *ἀδελφῶν*, which is probably the error of a transcriber, who was thinking partly of the *πατρός* which he had just written, and partly of the *ἀδελφοί* for whom Macaria had offered her life. See an interesting note of Elm.

634. The orig. reading was *συνεσχόμην*, and is retained by Pfl., who asserts that it can be, while Elm. maintains that it is not, used passively. In *Hērrol.* 27 is *ἰδοῦσα Φαίδρα καρδίαν κατείχετο ἔρωτι* passive?

640. Porson, whom Pfl. follows, wrote *νῶν σωτήρ*, to avoid the cretic ending. (Preface to the *Hecuba* p. 34.) Cf. 529.

649. *σ' ἐχρήν* was the orig. reading. Cf. 706.

652. *προσθίξεις* is the orig. and is retained by Pfl.

658. ἦσμεν, after I Herm., Pfl. and most others. But P. retains the original ἴσμεν.

661. To avoid the double question (which however is a common construction) Musgrave punctuated ἀταρ τί; and Elm. in Append. conj. παῖς νῦν ἀπαστι. Cf. 712.

669. αὐτὸν for ἄλλον was conj. by Elm.

673. For πέλας the orig. reading is ἕκας, which Pfl. retains and defends as implying "that the sacrifices might not be in the way." But we do not know whether it was the custom to place the victims ἕκας or πέλας. B. would suggest κοῦ δὴ...ἕκας, = πέλας.

680. ταῦτα, orig.

685, 6. σθένομι and σθένεις, orig.

693. Elm. and others punctuate with a comma after μενούντα.

694. Elm. of his own idea wrote ὀπλίτης.

706. Elm. altered χρῆ to χρῆν, on the ground that χρῆν is "solemn in reprehensionibus." Cf. 649.

710. Elm. quotes many instances of λειπῶν being written by mistake for λείπων, and thinks that λείπων may be the right reading here. But the aorist marks the promptness and finality of the action.

712. Elm. punctuates τί δ'; and P. τί δ', ἣν θάνης σὺ; But τί is here adverbial; and the question is not strictly double as in 661.

721. It was proposed without reason to change the second ἀν to ἐν.—συγκρύπτων for σὸν κρύπτων is orig., and retained by most editors, apparently with reason.

736. σὺ ταῦτα, orig.

743. οἶος, for οἷος, wrote "tacite Barnesius," Elm. The sentence would so be simplified; and the only, but a grave, objection to this reading, is that οἶος occurs nowhere else in Eur. and only once in Sophocles, *Ajax* 750, οἶος Ἀτρεϊδῶν δίχα.

750. φασίμβροτοι, orig., Pfl., P. and others. Against the old reading is the fact that the sun is not often called θεός without epithet. Pflugk however gives instances where it is the case. In favour of the -α, we have the fact that adjectives are often thus piled on to one only of two nouns, as in the epithets of Salamis, *Ajax* 134.

751. ἐνέγκατ', orig., and Pfl.

752. For ἰαχέσατε.—Pfl. would suggest ἰαγχη δ' ἴτω, saying (without reason) that it is absurd to tell the sun to take tidings to Athena.

754. γλαυκᾶ τ', ἐν Ἀθάνα, orig., Elm., B.

755. Hermann reads μέλλει, which makes Iolaus the subject.

765. The orig. reading is *καὶ λεύσιμον Ἄργος*, i.e., Argos deserves to be stoned. Cf. *Ag.* 1118, *θύμα λεύσιμον*=sacrificium execrandum.—Pfl. reads *κελεύσιμον Ἄργος*, understanding *δν*, accusative absolute, “jubente.” But Elm. writes *ἀλγος* for *Ἄργος*, observing that the words have also been interchanged in Eur. *Suppl.* 737.

769. The original reading is *ΠΟΤΑΝΕΙΤΕΜΟΤ ΦΑΝΟΤΝΤΑΙ*. This, as Elm. observes, cannot be what Euripides wrote, (1) because *ποτε* occurs twice in the clause (2) because *ἀν* with the future indicative is a solecism in Tragic Greek. To emend this with certainty is impossible, since we do not know the sentiment that Eur. wished to express; nor whether, for instance, *Θεοὶ* or *Ζεὺς* was intended to be the subject of the remark.—For the numerous attempts to emend, see Pflugk. Equal in plausibility to that given in the text, is *πρωτάνεις ἐμοί*, Musgrave.

774. The orig. is *δορύσσοντα*, “hasta pugnaturum,” which would be fut. part. of *δορύσσω*. Cf. Pfl., who quotes Eustathius, but reads *δορίσσοντα*, present.

777. The orig. is *ἀλλ’ ἐπεὶ σοὶ πολύθυτος αἰεὶ*, for which Elm. and Pfl. substitute *ἀλλ’ ἐπὶ σοί*. For *ἐπὶ σοί* cf. *Soph. El.* 360, *ἐφ’ οἷσι νῦν χλιδῆς*, “on the ground of”; and *Odyssey* xxiv. 91, *ἐπὶ σοὶ κατέθηκεν ἄεθλα*, “in honour of.” B. takes *ἐπὶ* and *κραίνεται* together.

778. For *λήθει*, the old reading was *κεύθει*. Both are supported by MSS., and the latter would mean “neque latet=neque celebratione carent.”

780. For *νέων* the orig. reading was *ναῶν*, which might stand at the beginning of a line, quantity notwithstanding. See Elm.

781. The orig. was *δέ γ’ ἐπ’ δχθψ*, for which many editors read *γὰς δχθψ* with Pfl.

785. Elm. considered *τῶδε* “frigidum,” and wrote *τούσδε*.—“λέγειν τε τῶδε Jacobsius conjecturâ pereleganti.” Pfl.

788. Elm., who cannot put up with *διήλασεν*, would read *διήρυσεν* or *διήγαγεν*.

793. *οὖν* and *ἔτι* are emended from the orig. *οὐκ* and *ὅδε*, since Iolaus, having left the stage, cannot be spoken of as *ὅδε*.—B. gives *εἰσω ὅδε*, “huc redibit,” on the ground that *εἰσω* and *ἐστὶν* are so often interchanged; cf. 386. But *ὅδε* can scarcely bear that meaning.

799. The orig. *σημαίνει* is retained by Pfl. and P., but Elm. suggested the future as more appropriate, and on the ground that copying

clerks frequently wrote present for future ; especially in "*verbis liquidatis*" Cœbet, *c. g.* κτείνω, φθείρω, κ.τ.λ.

801. Elm. wrote ἐκτείνοντας, "productos," intransitively, in the sense of ἐκτείνοντα σεαυτὸν.

805. After Heath, Elm. and Matth. print εἰδάμεν without stop, and indicate lacuna, which Elm. would fill by καὶ τὰς Μυκηνὰς αὐθις εἰρήνην ἄγειν; of which line, he says, the καὶ τὰς M. in the next line is a reminiscence. But P. rightly thinks the lacuna unnecessary: and that with καὶ τὰς M. should be supplied the μὲν which is requisite for the thought, though the metre has no room for it.

822. For βορείων Paley thinks βορέων is possible: since (1) βορ and βορσ. are interchanged in Æsch. *Suppl.* 665, (2) λαιμῶν in the plural would scarcely be used of Macaria only. The suggestion is plausible, especially as (1) the sacrifices in question seem to have been made by the μάντεις in both armies; and (2) a human sacrifice would have demanded some explanation or apology from the narrator, though for obvious reasons the name of Macaria would still have been suppressed.

824. Elm. and Pfl. have note on the spelling of πλευραῖς, which Elm. would write πλευροῖς.

828. θέλειν is accepted for the orig. θελῶν. If θελῶν, the μὴ may still stand.

833. Accepted for the orig. πόσον τινα τιναγμόν, "shaking." Besides the faultiness of the metre, τιναγμόν is not found, except once in Greg. Naz. It was objected to the reading of the text, that the two nouns mean much the same thing. But Elm. compares Æsch. *Persae*, 426, οἰμωγὴ δ' ὁμοῦ κωκύμασιν κατεῖχε πελαγίαν ἅλα.

834. μὲν νυν is accepted for the orig. μὲν νῦν, which P. retains, (probably accidentally).

837. μάχη was altered by Elm. to μάχη, on the ground that Eur. intended to write the familiar phrase, which occurs in Thuc. IV. 43 and elsewhere, καὶ ἦν ἡ μάχη καρτέρα. But, surely, as Pfl. suggests, slight variation is more probable and poetical than a direct reproduction.

838. The reading in the text is generally accepted for the orig. τοῦ κελεύσματος.

845. P. would suggest ἐσβῆσαι.

848. λέγοι μὲν ἄλλος was the orig.

854. ὑπὸ was orig. for ἐπὶ, which was suggested by Elm.

856. Elm. wrote παῖδά θ' for γ', after Reiske.

884. The orig. was *κρατοῦντα*, which might possibly, with Hermann, be explained by the idea of seeing Eurystheus in the mind's eye, in both conditions. But it is impossible that active can be put for passive. Among other suggestions are, *πιτνοῦντα*, *κλαίοντα*, *πρὸ τοῦ μὲν οὐ, ἀκρατοῦντα*. The last is the text of Musgrave and Bothe.—P. would suggest *κρατούσα τῇ σθ.* Elm. rightly thinks that some such word as *βλέποντα*, in the sense of *ζῶντα*, would be most appropriate: and of many suggestions writes that they are "Sardi venales, alius alio nequior."

888. For *μοι* Porson conj. *δοῦ*. (*Advers.* p. 274.) The orig. was *μον*.

890. *ἐλευθερώσειν*, Porson and Elm.

893. *δαι* for *δαιτι* was orig. Pfl. after Hermann writes *ἐνι τε δαίτες* (for *ἐνεστι*).

894. *τ'* is Elm. emend. for *δ'*, since the *δέ* in 895 corresponds to *μὲν* in 892. But the other editors, including P., retain *δέ*. And the double *δέ* is common enough.

895. *ἄρα*, as printed, "sacrifices sense to metre," P. But it must be taken as a strong *ἄρα*.

899. Elm. would prefer the *ο* as in *Or.* 175, *ὑπνοδότεια*. But all agree in *ω*, *metri gratiā*.

903. "In three MSS. *σε* is not found." B.—*μή γε*, Hermann.

912. *φεύγω*, "reicio," is the emend. of Elm. for the orig. *φεύγει*, "aspernatur." Reading *φεύγει*, Matth. and P. take the clause *ὡς τὸν...κατέβα* as the subject of it. But others take Heracles as the subject.

919. P. for *τὰ* would read *δέ*, with great plausibility.

924. The text is accepted for orig. *ἔσχε δ' ὕβρεις*, which is against the metre. Elm. wrote *ἔσχε δ' ὕβρις*. But can *ἔσχε* be used absolutely in the sense of *cessavit*? Cf. Thuc. I. 112, *πολέμου ἔσχον οἱ Ἀθηναῖοι*. See Elm.

925. Pfl. retains the orig. *βιαίως*. Matth. reads *πρὸς δίκας βιαίως*.

932. Accepted for the orig. *πολυπόνων σὺν ἀσπίσιν*.

933. For *τῆς τύχης* B., from 3 MSS., reads *τῆς δίκης*. For *πόλιν*, Jacobs sugg. *πόλιν*. Pfl.

935. Since *τύχας* was the orig. reading for the now accepted *τύχην*, Elm. would suggest *τύχης*.

937. The orig. *ἔστασαν* is retained by Matth. and B., who refer, for the active use, to Hom. *Il.* M. 56; *Od.* Γ. 182, Θ. 435.

950. ὕδρας τε θήρας τ' is suggested by P., to supply the connecting τε, and since the Nemean lion is elsewhere called θήρ.

959. Elm. after Reiske with Matth. alters χρῆ to χρῆν. χρῆν gives the general statement of a permanent law; while χρῆ applies only to the particular case. Cf. 968, 969, and *Med.* 573.—χρῆν and χρῆ were often interchanged by transcribers, and may have been in the present passage.

961. Altered by Elm. to οὐκ ἔστιν ὄσιον, to be like *Iph. T.* 1037. The change is not great, but not necessary.

971. This line is more usually punctuated δίκη; The sense of οὐκοῦν is at any rate affirmative.

981. Musgrave, with whom Hermann agrees, conj. κάσθγγνωσ-
τον. Pfl.

987. Accepted for the orig. ἤδη. But Elm., on the ground that H and OT are often interchanged, wrote οὐ δῆτα, "no indeed," quoting many similar passages.

995. διώσας is accepted for the orig. δῆσας, which Elm. retains, quoting from Strabo IV. p. 183 a line of the *Prometheus Λυόμενος*, βάλλων δῆώσει...στρατόν. In Homer, δηῖω is to kill: after him, to ravage, as in *O. C.* 1319, δ. ἄστυ πυρ.

1006. Emended from the orig. δυσγενῆ.

1011. For κατθανεῖν, the orig. κατθανών is by Pfl., P. and most others retained. But Elm. would here, as in 228, write the infinitive.

1014. The text is accepted for the orig. πρὸς ἄγ' εἶπας, though Elm. edited προσεῖπας. Probably the πρὸς was added in the margin by some reader who wished to explain that ἄγ' was to be taken in the sense "quod attinet ad." Euripides *never* begins a line with a tribrach, unless it is one word, as *Ικεταλ*, "Ἀκαμας, Ἴδλαος: excepting only with prepositions, as *Or.* 898, ἐπὶ τῷδε, *Herc. F.* 940, *Alc.* 375. Elm.

1029. μείζον' is the orig. reading, and so P. But Elm. and most editors read μείζον, neuter: a change which is not necessary.

1038. ἡδούμην is accepted for the orig. ἡρόμην. But Heath would read ἡρούμην.

1039. κρείσσω is accepted by all after Matth. for the orig. μείζω: which nevertheless might stand.

1050. Elm. suggested πυρὶ and Heath λύσιν.

1053. The orig. ταῦτα is usually retained. But P. edits ταῦτά.

EXPLANATORY NOTES.

Abbreviations. Tr. = translate. Qu. = quotes. N. = see Critical Notes. Elm. = Elmsley. Pfl. = Pflugk. P. = Paley, B. = Bothe. Matth. = Matthiæ. L. and Sc. = Liddell and Scott's Lexicon, Sixth Edition, 1869.

Observe that occasionally the more advanced part of a note is enclosed in brackets, thus [].

A Critical Note is *only* referred to when the variation in question is of exceptional importance.

2. Translate *either* τοῖς πέλας πέφυκε ἀνὴρ, "is a man born for the advantage of his neighbours." Cf. *Iphig. A.* 1386 πᾶσι γὰρ μ' Ἑλλησι κοινὸν ἔτεκες, οὐχὶ σοὶ μόνῃ. *Lucan. Phars.* 2. 383, non sibi sed toto genitum se credere mundo. Or, with Pfl., πέφυκε ἀνὴρ δίκαιος τοῖς πέλας, "just to his neighbours."

3. ἀνειμένον. Cf. the adverbs ἀνέδην and ἀνειμένως. Tr. lucro deditum, Elm. lucro effusum, B. The idea is, "so much freed from restraint that you give yourself up to one thing only;" it is almost a metaphor from driving with loosened rein. Notice ἀνειμένον εἰς.

4. πόλει, a state.—καὶ σ. βαρὺς = "et in vitæ commercio gravis;" referring to *private* business as distinct from πόλει. For ἀλλάσσειν, cf. v. 12. Συναλλάσσειν = "to bring into dealings;" hence, to have dealings with. For construction, Pfl. qu. *Eur. Frag. Incert.* CXLV., προσομιλεῖν ἡδιστος.

5. ἀριστος = "fructuosissimus," B.—For οὐ λόγῳ, cf. *Prom.* 336, ἐργῷ καὶ λόγῳ τεκμαίρομαι, *Hdt.* v. 24, τοῦτο δὲ οὐ λόγοισι ἀλλ' ἐργοῖσι οἶδα μαθών.

6. αἰδοῖ implies partly the noble shame that avoids shame and is equivalent to *self-respect*: and partly the feeling of pity for others which is produced by that self-respect. See note on αἰσχυνῆ, 200. Cf. also 43, 101, 460, 813, 1027, 1038.—τὸ συγγενές=τὴν συγγένειαν: cf. *Prom.* 39, τὸ συγγενές τοι δεινὸν ἢ θ' ὀμίλια.

7. With ἐξὸν (nominative or accusative absolute) supply μοι. Cf. *Prom.* 648, ἐξὸν σοι γάμου τυχεῖν μεγίστου, and *Thuc.* IV. 20, ἐξὸν ὑμῖν φίλους γενέσθαι.

8. For μέτεσχον πονῶν Ἡρακλέει, dative of person, with partitive genitive of the thing, cf. 627, 665, 688.—For εἰς ἀνὴρ, “was the one man who,” cf. *Trach.* 460, πλείστας ἀνὴρ εἰς Ἡρακλῆς ἔγημε δῆ, *Orestes*, 743. Pfl.—Ἡρακλέει, the uncontracted form, is found *only* here and in 988. Notice the genitive in 541.

10. ὑπὸ πτεροῖς. For ὑπὸ with the dative, which is used by the poets, and implies dependence, cf. L. and Sc., ὑπὸ B. II. 2. For ὑπὸ πτεροῖς, Pfl. well quotes *Plat. Legg.* 814, B.

11. τάδε=“even these,” pointing at them.—Cf. *Ar. Eccl.* 412, ὁρᾶτε μὲν με δεόμενον σωτηρίας.

12. γάρ. Notice that γάρ is most frequently used to introduce a fuller explanation of a preceding brief statement: cf. 17. Observe the instances of γάρ in *Thuc.* I. 1.

ἀπηλλάχθη, “had been set free from.” ἀλλάσσω=“to make other than it is, and so, to exchange.”

13. ἤθελε here=ἐβούλετο. Cf. 63 and 134, where βούλει is used.—κτανεῖν, aorist,=“to kill at once, and have done with it.”

14. ἐξέδραμεν. Neither this word, nor any other compound of διδράσκω, occurs elsewhere in Tragedians, except in *Ajax*, 167, ἀπέδραν. διδράσκω is the regular word for *runaways*, esp. slaves. Cf. 140, δραπέτης. Cf. *Thuc.* I. 126, VI. 7, ἐκδιδράσκουσι. Elm. It is not a dignified word.

14, 15. Tr. “Country is lost, but life was saved.”

15. φεύγομεν. For this common use of φεύγειν and ἐκπίπτειν=“to be banished, to live as exiles,” cf. 186, 190, 222, &c. So ἐκβάλλειν=“banish.” (Cf. *Madvig, Gk. Synt.* § 110. a. R. 2.) For the exile of the Heracleidae, cf. *Hdt.* IX. 26, Ἡρακλείδας τῶν φάσι, &c.

16. ἐξορίζειν in 257=“to put beyond a boundary, to banish;” but here is used only with accusative of motion towards. ὀρίσω strictly means to make a ὄρος, and so to pass through something that constitutes a ὄρος. Cf. *Med.* 433, διδύμους ὀρίσασα πόντου πέτρας, *Aesch. Suppl.*

553, πόρον κυματίαν ὀρίζει. [B. would translate ἐξ. sc. ἐαυτούς.] Cf. *Ion*, 1459.

18. ὕβρισμα="a piece or instance of ὕβρις;" i. e. a violent outrage on the person. Cf. 280.—ἤξ.="has thought fit."

19. ἰδρυμένους, sc. ἡμᾶς ὄντας.—πυνθάνοιτο, optative denoting the indefinite notion of "from time to time."

20. χθονός="from that land."

21. οὐ σμικρὰν is to be taken as one word.—προτείνων="holding out, minaciter ostentans." [Elm. qu. Hdt. ix. 4, προέχων μὲν τῶν Ἀθηναίων οὐ φίλῃς γνώμας, where προέχων, he says=προτείνων: but it can also be taken as="having first in his mind the fact that"...]. See N.

22. θέσθαι. See L. and Sc., B. III.

23. τὰπ' ἐμοῦ=τὰ ἀπὸ μου. Cf. *Troad*. 1154, τὰπ' ἐμοῦ τε κάπτο σοῦ. Cf. Eur. *El*. 280. Pfl.

27. Note the meaning of πρόσσω as distinct from ποιέω.

28. For δκνῶν, cf. 245: in both cases, it is used of reluctance as arising from *shame*; but often as arising from *alarm*.

29. ἔστιν="is no longer in existence;" ἔστιν so accented has either this meaning or=ἔξεστι.

30. ἦμυνε. *Aor.* I.

31. δὲ="and." So also in 39, &c.

32. Marathon was noted for its special worship of Hercules. A temple of Hercules at Marathon is mentioned by Herodotus vi. 108. See also Pindar, *Ol.* 9, 134; 13, 157. In the latter passage, Marathon is complimented as being λιπαρά.

σύγκληρον χθόνα. Cf. 80, 81.—Marathon was of course in Hellas of which they were τητῶμενοι,="in act of being bereft;" but he goes on to say why they hoped for hospitality there.

33. ἰκέται προσωφελῆσαι="as suppliants to the effect, or, with the petition, that they may aid us." The infinitive is explanatory, and quotes the supplication. See notes on 178 and 345. For βώμιοι, cf. 196, 238.

θεῶν="Zeus," cf. 79.—καθεζόμεσθα="consedimus;" aorist.

35. The δισσοὶ παῖδες were Demophon and Acamas. But A. takes no part in the action. See the note on 119.

κατοικεῖν="to dwell in;" but κατοικίζειν="to colonize." Cf. 46. See also *Act. Apost.* vii. 4, τότε ἐξελθὼν κατώκησεν ἐν Σαρράν· κάκειθεν ... μετέκισεν αὐτὸν εἰς τὴν γῆν ταύτην εἰς ἣν ὑμεῖς νῦν κατοικεῖτε. (In

this passage the subject of the first clause is the object of the second. Notice the attraction of *εἰς*).

36. λαγχάνω is either used, as here, absolutely; or, with infinitive; or, with partitive genitive, as in Eur. *Suppl.* 1086, διπλοῦ βιοῦ λαχόντες.

37. τοῖσδ' = "to these children here." For the relationship, see 207.

38. τήνδε ὁδόν = "hanc migrandi vicem" = "in this manner;" not, "along this road." In either case, the accusative denotes extension. Cf. *Andr.* 1125, εὐσεβεῖς ὁδοὺς ἤκοντα. On the adverbial accusative, see Madvig, *Gk. Syntax*, § 31 d.

39. δνοῖν γερόντων. Iolaus, and Alcmena the mother of Hercules. Iolaus is said to have been the son of Iphicles, who was the half-brother of Hercules. Euripides does not mention this; probably because the reference to such relationship would make the difference between the ages of Iolaus and Alcmena seem too great. Perhaps Eur. was not even aware of the relationship. [Pfl. suggests, *Prooemium* p. 8, that Eur. thought that his audience, in time of war, and in a play written for a temporary purpose, would not trouble themselves about such minute points as the omission of mention of relationship, or the improbability of Iolaus being old enough to be fitly called γέρον.]

40. καλχαίνων. Notice the construction: nominativus pendens. Translate, "pondering." See Bothe's note, and L. and Sc. Cf. *Antig.* 20, καλχαίνουσ' ἔπος.

41. τὸ θῆλυ γένος. But legend says that Heracles had seventy-two sons and only one daughter, Macaria. Pfl. *Prooemium*, p. 7.

42. ἔσωθε, more commonly ἔσωθεν, strictly meaning, "from within," here = "regarded from within," and so, "within."—ὑπηγκαλισμένη, passive, = "having them clasped in her arms." The same construction as that used with verbs of clothing; which put into the accusative the thing worn. ὑπαγκάλισμα is a common word in Trag. In *Cyclops*, 498, is ὑπαγκάλιζων, active.

43, 44. "Since we are ashamed that young girls, who are maids, should approach a crowd and stand at an altar." The latter verb is intransitive, and therefore probably the former also. But πελάζειν is more frequently causal. Cf. *Prom.* 155, *Alc.* 230, βρόχῳ δέρην πελάσσαι. But cf. 288 of this play.—ἄχλος here and in 122 is used of the chorus: but note that the meaning is often "a crowd of troubles;" as in

the phrase *ὄχλον παρέχειν*. In *Ion* 635, *ὄχλον τε μέτριον*, the passage will bear either of these meanings, though the latter is preferable.

45. *οἷσι πρεσβεύει γένος* = "who are eldest in birth;" but in 479, *πρεσβεύειν γένους* = "to act as ambassador for the family;" and in *Æsch. Eum.* 1. *πρεσβεύω γαίαν* = "give the first rank to." There are hardly any instances of *γένος* in the sense of *birth*: but Pfl. qu. *Iliad* O. 182, *γενέη προτέρους*. [Some would propose *γόνος*: but this is used only in the sense of *proles*. Elm.]

48. *ἐμῶν*, emphatic, from its position at the end of the line, = "of mine (since there is none other)."

49. The name of the *κήρυξ* is not mentioned in this play; but in *Iliad* O. 636 he is called Copeus.

50. *ἐφ' ἡμᾶς* = "quite up to us."—*οὔ*, i. e. *Εὐρυσθέως*.

51. *ἀλήται*, cf. 224, 318, 364, 515, = "exiles" in Trag.; in *Odyssey* is only used of *beggars*; in *Iliad*, not at all.—*ἀπεστερημένοι*, defrauded, unlawfully deprived of: a sense which this word always carries. It sometimes takes the accusative, as *ἀφαιρεῖσθαι* in 162.

52. *ὦ μῖσος*, cf. 76, *ὦ τάλας*: nominatives, because these are meant as statements of facts, not as exclamations. Abstract for concrete; so in *Med.* 1323. Cf. use of *scelus* = "scoundrel," in Plautus and Terence.

53. *δὴ* intensifies *πολλά*, as though it were a superlative.—*δς*, here and in 57, is used with indicative where *qui* in Latin would take the subjunctive; = "*δοπερ*."

54. *ἡγγεῖλας*, frequentative.—*κακὰ* is so far removed from *πολλά* that it makes a fresh statement—"many messages, and all bad." Cf. the use of *τάδε* in 11.

55. Tr. I suppose you think that the post you here occupy is good.—The *ἔδρα* is the altar of *Zeus Ἀγοραῖος*, cf. 70. [Elm. gives numberless references for *ἡ που* = "*I suppose*," "*no doubt*." Pfl. qu. Xen. *Anab.* VI. 3. 26, *νομίζοντες καλὸν ἔχειν τὸ χῶριον*.]

58. *τὴν σὴν*, contemptuously, as in 284, and often elsewhere, = "that of yours, that of which you make so much." Cf. *Hippol.* 113, *τὴν σὴν Κύπριν*, *Antig.* 573, *τὸ σὸν λέχος*, *Philoct.* 1251, *τὸν σὸν φόβον*. [But not so in 99.]—For the phrase *πάραιθεν ἀντὶ Εὐρυσθέως*, Pfl. qu. *Hippol.* 382, *ἡδονὴν προθέντες ἀντὶ τοῦ καλοῦ*. *ἀντὶ* in either case is superfluous.—Observe that *πάραιθε*, "before," here = *in preference to*. It is also possible to connect *πάραιθ' αἶρ.* closely together as = *προαιρήσεται*.

59. μοχθεῖν, neuter, here used almost actively. So in Eur. *El.* 64, *Ha.* 815.

For ἀνίστασθαι εἰς Ἄργος cf. Xen. *Anab.* 1. 2. 24, τὴν πόλιν ἐξέλιπον εἰς χώριον ὀχυρόν. Pfl.—For λείσιμος δική cf. 765 (various reading in N.) and *Orestes* 614.

61. οὐ δῆτα = “nay surely.”—For βωμὸς, the altar of Ζεὺς Ἄγοραῖος, cf. 70, 79, 121, 238, 341.—[But legend said that they fled πρὸς τὸν Ἑλίου βωμόν. B.]

62. ἐλευθέρα, possibly predicate.

63. Cf. 173, σέ ψυχὴν ἐπαίρει.—Also *Herc. F.* 401, θνατοῖς γὰρ λανείας τιθεῖς ἑρετμοῖς. Pfl.—The construction is the σχῆμα καθ’ ὅλον καὶ μέρος; the second accusative being one more closely defining the meaning of the first. Madvig, *Gk. Synt.* § 31. a. R. 2.

64. οὐτοί γε = “surely you will not.”

65. γνώσει σύ = “we will soon see about you.” Cf. 269.—P. refers to *Choeph.* 305, Eur. *Suppl.* 580.—Μάντις δ’, &c., implies that the herald is going to use force.—For the accusative of respect, τάδε, cf. Plato *Apol.* 18 B, τὰ μετέωρα φροντιστήν. Pfl.

66. ἐμοῦ ζῶντος, “at any time in my life,” is the genitive absolute in the sense, to which it can generally be referred, of the time at which a thing happens.

67. ἀπαιρε, used intransitively, = “depart.” But in *Cyclops* 131, ἀπαιρώμεν χθονός, it governs the genitive.—With this word, Copeus throws Iokaus to the ground. Cf. 75.

68. νομίζων, see N.—οὐπερ εἰσι = “whose they are.”

69. δαρὸν, Doric and Tragic for δηρὸν: usually in bad sense. But here, as B. rightly thinks, the natives of Attica are addressed as αὐτοχθόνες, and the sense is complimentary.

70. ἀμύνετε is here used absolutely, as in Ar. *Vespae* 197. But cf. 164, 302 of this play. The usual construction is as in *Herc. F.* 219, τοιαῦτ’ ἀμύνεθ’ Ἡρακλεῖ.

ἀγοραίου Διὸς. Probably there was a temple of Zeus in the Ἀγόρα at Marathon, as well as at Athens. In every Ἀγόρα were altars of Zeus and of Hermes Ἀγοραῖοι. Cf. Hdt. v. 46, ἐπὶ Διὸς Ἀγοραίου βωμόν. Cf. *Eum.* 973, *Ag.* 90.

71. βιαζόμεσθα. Notice the passive use; and cf. *Antig.* 66, and 1073. P.—στέφη. Cf. 124.

72. Nominatives in apposition.—*τε, καί*="quum, tum;" the *καί* clause being, as usual, the more important.—*ἀτιμία*, (= "infamy" in its technical sense, for which see L. and Sc.) is a strong word. Tr. "disgrace to city and dishonour to gods."

74. *ἔσται* has often nearly the meaning of *ἔστι*. Cf. 400 and *Ajax*, 200, *ἐμοὶ δ' ἄχος ἔστακεν*.—*ποῖαν σ.*, almost a double question: "will it not soon reveal a disaster, and of what kind will that disaster be?"

75, 76. dochmiacs express great excitement.—*ἀμαλόν*="ἀπαλόν, ἀσθενή," Hesychius. See P.; who qu. *Iliad* 22, 310, *ἄρνα ἀμαλήν*, and *Od.* 20. 14.—For *χόμενον*, which is aorist of *χέω*, B. qu. *Aeneid*, ix. 164, *fusique per herbam*.

77. *ἐν γῇ*=*εἰς γῆν*. Pfl.

78. Notice how the three pronouns are in emphatic juxtaposition.

79. *τὰ προβώμια*. Cf. *Ion*, 376, *προβώμοις σφαγαῖσι μῆλων*.

80. See N.—*τετράπτολιν*, cf. 32: a name applied to four adjoining *δημοί*, of which Marathon was one. Their names are given by Strabo, (qu. in Elm.), *Οἰνόν Μαραθῶνα Προβάλινθον καὶ Τρικόνυθον*. Cf. Ar. *Lysist.* 285. [See Pfl. *Prooemium* p. 6.] The meaning of the entire question of the chorus is, Did you come by land or by sea?

82. *πέραθεν*=*ἐκ τοῦ πέρα τόπον*. B.

83. *κατέχετε*, used here intransitively=come down to the coast from the high seas; or, possibly, one may supply *τὴν ναῦν*, or *τόνδε τὸν τόπον*. It is present tense for past, as Pfl. remarks, quoting *Aen.* vii. 196, *advertitis aequare cursum*.—Cf. Thuc. vii. 33, *κατίσχοουσιν*, iv. 42, *κατασχέουσιν*.—*κατασχεῖν* is more usual in this sense than *κατέχειν*; and in fact *κατέσχετε* is the old reading, altered *metri gratiā*. See P.—Cf. *Ion*, 551, *προξένων δ' ἐν τοῦ κατέσχεσ*;

Εὐβοῖδα. Cf. Hdt. v. 102, *ἣν γὰρ ὁ Μαραθῶν ἀγχοστατῶ τῆς Ἐρετρίας*. Elm.

84. *νησιώτην* is used disparagingly. Cf. *Rhesus*, 701, and *Androm.* 14, qu. by P.—So also *τρίβω*, in the sense of *terere*, to wear out or to waste.

85. *ἐκ Μ.*, as if he said "from proud Mycenae."

87. *ῥόμαζε*. Imperfect for aorist, *metri gratia*. See examples in P.

88. *παραστάτην*. Cf. 216, and Xen. *Cyrop.* viii. 1, 10, *παραστάτας καὶ ἐπιστάτας*, "sidesmen and supporters."

89. For *ἀκήρυκτος* in another sense, see Xen. *Anab.* iii. 3, 5, *τὸν πόλεμον ἀκήρυκτον εἶναι*, of a war in which no parley with the

enemy was to be allowed; and other exs. in L. and Sc. Cf. Verg. *Æn.* 7, 196, *auditiq̄ue advertitis*.

90. τοῦ = τίνος = "whose?" [possibly = "why?"].

91. κομίζεις. If κομίζων is read for νομίζων in 68, it would bear its not uncommon meaning of carrying off as booty, as in *Oed. Col.* 1411; but not so here.

94. σέθεν. Addressed to the Choragus, as the spokesman of the chorus.

95. τί χρέος = "what is the matter?" = τί χρήμα; Cf. 633, 646, 709. [But Pfl., after Matth., would render "what do you want?"] Strictly it is an accusative of respect. A fuller phrase occurs in *Orestes*, 151, ἐφ' ὃ τι χρέος ἐμόλετε. Cf. *Æsch. Ag.* 85.—πόλεος alludes to the ἐκκλησία.

96. μελόμενοι, "having a care:" cf. 354, μέλονται σου. Cf. note on μέλειν, 711.

97. μήτ' ἐκδοθῆναι, sc. μελόμενοι.

99. τοῖς σοῖς is used tauntingly, to mimic the τῶν σῶν of the preceding line.

101—103. ξένε and σφε both refer to Copreus; and the meaning is, You must not go with hands stained by violence. But if σε is read instead of σφε [see N.], the whole remark is then addressed to Iolaus, and βιαίῳ χειρὶ would then be the dative of the instrument, "owing to the hand of violence."

104. πείσεται is not from πείσχω, but from πείθω, according to P., who qu. *Æsch. Theb.* 1065, τίς ἀν ταῦτα πείθοιτο;

107. Tr. either "it is wicked for a state to let go a suppliant band of strangers;" or (with P., taking προστροπὰν πόλει together), "who have appealed to the state." The order of the words is in favour of the latter: but most commentators take ἄθεον πόλει together notwithstanding. Elm. would tr. "tradere civitati Argivæ" = "to send back to their own land." See Pfl.

109. δέ γε = "yet at any rate."—Cf. *Æsch. Choeph.* 697, ἔξω κομίζων ὀλεθρίου πηλοῦ πόδα: *Prom.* 263, πημάτων ἔξω πόδα ἔχει, and *Hippol.* 1293.

110. τυχόντα, accusative where we might have had dative, makes the remark general instead of personal.—εὐβουλίας, or any noun, is almost superfluous. Or we may make a separate statement of τῆς ἀμεινότερος = "which is the better part."

111. οὐκοῦν, which expects an answer in the affirmative, should be printed with a note of interrogation.—οὐκοῦν;=“is it not therefore?” οὐκουν=“it is not therefore.” See 191.

112. χρῆν (for ἐχρῆν, the augment being mostly omitted), as distinct from χρῆ, implies either, as here, something which ought to have been done, *but has not been done*; or, the permanent and general nature of an obligation. So ἦν is often used for ἐστὶ.

113. θεῶν is here used in the sense of βωμῶν. Cf. 440, τίς γὰρ ἀστεπτος θεῶν;—Construe closely with ἀφελκεῖν, not with βίβ. Cf. 221.

116. τις intensifies δγών.—For ἀρα see L. and Sc. II. Here, and in *Androm.* 1114, it appears to be used in the sense of igitur, like ἀρα.

117. εἰρηται μάτην. Because the Chorus, to whom hitherto the remarks had been addressed, had no executive power.

118. καὶ μὴν=“and lo!”, here, and elsewhere, introduces a new character to the stage. But καὶ μὴν, followed by γε, as in 130,=“and yet indeed.” See Elm.

119. See 35.—Pfl. [*Prooemium*, p. 9 *ad finem*] observes that the part of lord of the country, in a dialogue with another, could hardly be taken by two characters; but that Eur. did not venture to depart from the legend that the two brothers jointly succeeded Theseus: therefore he introduced Acamas as a κῶφον πρόσωπον, a “walking gentleman,” amongst the other attendants of Demophon. So also, although we have here no “stage directions” as in modern plays, we may assume that the children, mentioned in 40 and in 122, were present on the stage; and that a crowd accompanied the herald who brings on Eurystheus in 929.

ἐπήκοοι=“qui audient.” Notice the genitive: and observe that another use is common in Xenophon:—εἰς ἐπήκοον (sc. τόπον)=“to within hearing distance.”

120. Addressed to the Chorus.

ἐφθης βοηδρομήσας. (1) The aorist participle, standing in apposition to the subject of the sentence, is often used with a verb in the aorist or historical present, not to denote time *previous to* but *coincident with the action of the verb*. (2) When the aorist participle is so used with the verbs φθάνω, τυγχάνω, λαγχάνω, it virtually contains the *leading idea* of the expression.

So here *ἔφ. βοηθ.*=(1) "You were the first *in running* (not "*in having run*") to the rescue;" and=(2) "You were the *first* to come to the rescue;" where the idea of "rescue" is uppermost, and the *priority of the action* could have been expressed without using a verb at all. It should be noticed that this aorist participle always denotes a single transient action; the present participle, an abiding condition. Cf. Madvig, *Syn.* § 183, R. 2; Goodwin, *Gk. Moods and Tenses*, § 24, N. 1.

121. *ἑσχάρα* is strictly an altar for burnt-offerings, while *βωμὸς* is the general term.

123. Observe that this line contains two statements.

124. *βωμὸν καταστέψαντες*, i.e., with branches covered with wool, and attached by it both to their persons and to the altar: cf. 226. For illustrations of this custom see *Androm.* 894, *Iph. Aul.* 1478; Aesch. *Suppl.* 241, and 481; Soph. *Oedipus Tyr.* 3, *ικτηριοῖς κλάδοισιν ἐξεστεμμένοι*="bearing wreathed boughs," and 143. [In *Phoen.* 1632, *καταστέφειν νεκρὸν*="to offer libations to:" a metaphorical use.] The proper expression in prose authors is *ικτηρίας θέττες*: for which Elm. qu. Andocides.—*ἄναξ*. The vocative *ἄνα* is only addressed to *gods*.

126. *λυγμός* in *Iliad* XVIII. 572="a cry of joy."—*συμφορὰ*="that which befalls," "quod accidit:" and, like "accident" in English, is generally in a bad sense. So *τυχή*. Cf. 236.

127. *νῦν* is sometimes plural, for *αὐτοῦς*; but, much more commonly, and probably here, singular, for *αὐτόν*.

128. The Ionic form *βοήν* is used in Iambic, but *βοᾶν* in Lyric verse.

130. For *καὶ μὴν γε*, see note on 118.—*στολήν*, the garb; *ῥυθμὸν*, the *sit* of it: "he is dressed, and looks, like a Greek."—For *Ἑλλην* *feminine*, cf. *Iph. T.* 341, "*Ἑλληνος ἐκ γῆς*," Aesch. *Agam.* 1254, "*Ἑλληνα φάτω*," and other examples in Pfl.

132. *μὴ μέλλειν τε* is either put parenthetically; or, as one idea with *τὸ φράζειν*, and so with one article to serve for both verbs,="to tell without delay."

134. *θέλεις=βούλει*, cf. 13.—Cf. Soph. *Philoct.* 233, "*Ἑλληνές ἐσμεν, τοῦτο γὰρ βούλει μαθεῖν*."

135. *ἐφ' οἷσι*="on what grounds."

137. "*ὦ ξένη*, arroganter pro *ὦ ἄναξ*. Musgravius." Elm.

139. *ἄγω*="am in act of, am trying to." Cf. *δίδωμι*="I offer;" i.e. I am trying to give.—The herald presupposes an international un-

derstanding, like an extradition treaty in modern times: except that we do not now surrender those charged with *political* offences.

140. ἐμαντοῦ is stronger than ἐμήs.

141. ἐκείθεν = whose influence starts or extends from ἐκεῖ. Cf. *Hierpol.* 567, αὐθὴν τῶν ἑσῶθεν, *Eur. Suppl.* 390, κατὰ νόμους τοὺς οἰκοθεν. —ἐψηφισμένους θανεῖν, here passive, but more frequently deponent, = "who have been voted on, to the effect that they die." Cf. notes on 33, 178, and 345.

142. δίκ. ἐσμ. cf. 776, = "we deserve to; it is right that we...." See note on 775. Cf. Madvig, *Gr. Syn.* § 177. b.

Observe the idea of πόλις, "an autonomous state." —κυρίους (of two terminations) = "valid, needing no further sanction."

144. πολλῶν καὶ ἄλλων = πολλῶν ἄλλων: cf. πολλὰ καὶ δευρὰ. Elm. —Tr. "And though they have reached the altars (homes) of many another people."

145. ἔσταμεν, syncopated perfect = "we have ever kept our stand."

146. ἐτόλμησε, notice change to aorist. "And no man ventured (at any one time) to incur besides evils of his own seeking." So P. But Elm. thinks ἴδια is here used for οἰκεῖα, in the sense of "troubles in his own house:" and compares Thuc. I. 78, καὶ μὴ οἰκεῖον πόνον προσθῆσθε [ἡμῶν]. Cf. 419, 634. Cf. προσθέσθαι, 157. —A possible meaning is, "to add to us ill-treatment on his own account."

147. ἔς σε μωρίαν ἐσκεμμένοι = "looking ἔς σε, and seeing ἐν σοι." [So Pfl. But Elm. and B. understand ἔς σε ἡλθον. Elm. notices that the present is σκοπῶ in Attic, and never σκέπτομαι]. —μωρία = εὐήθεια: the good-natured simplicity which is further explained in 177 and 329.

148. Elm. qu. *Eur. Iph.* 18, κίνδυνον μέγαν ῥίπτοντες, Hdt. VII. 50, κινδύνους ἀναβρίπττοντες, Thuc. IV. 95, τόσονδε κ. ἀναβρίπτουμεν: and Pfl. qu. Plutarch, *Cæsar*, 32, ἀνεβρίφθη κύβος, "iacta est alea." Cf. "to run a risk." —ἐξ ἄμ. = "starting from, or in, their helplessness or dead-lock" = "in rebus desperatis."

149. "Whether it (their hope) comes off or not."

150. φρενήρη refers in thought to μωρίαν 147, for which uncivil word this line apologises.

152. Cf. *Med.* 552, συμφορὰς ἀμυχάνους.

153, 4. τε, τε gives the two alternatives. —παρεῖς = "admitting these into your land." [So Pfl., intrare passus; B. admittens.] Pfl. qu. *Eur. Suppl.* 468, "Ἀδραστον ἐς γῆν τήνδε μὴ παρίναι.

156. *τοσσηνδε* = "might so great as it is;" cf. 305, 316: and is more demonstrative than *τοσσην*. See note on 178.

158. *λόγους* is opposed to *εργα*, which word is implied. Pfl.—But probably both *λόγους* and *οικτίσματα* refer to *τῶνδε*.

159. *πεπαίνω* and *πέπων* are strictly used of ripening fruit. Cf. Xen. *Cyrop.* IV. 5. 21, *ὀργή πεπανθήσεται*. P. qu. Aesch. *Eum.* 66, *ἐχθροῖς πέπων*.—*πάλη*, a metaphor from wrestling.

160. For *μη δόξης ὥς*, with future indicative, cf. note on 248; also 1051.

161. See N.—With *Χαλυβδικοῦ*, supply any noun, probably a neuter noun. So in Eur. *El.* 819, a knife is called *ῥαψ*. Cf. "a Toledo."—The *Χάλυβες* or *Χάλυβοι* were a people in Pontus. Cf. Aesch. *Prom.* 714, *οἱ σιδηροτέκτονες* X., Xen. *Anab.* V. 5, 1, *καὶ ὁ βλος ἦν τοῖς πλείστοις αὐτῶν ἀπὸ σιδηρέας*.

162. *παῖα* denotes indignation. So in Ar. *Nub.* 367, to the question *ὁ Ζεὺς οὐ Θεὸς ἐστίν*; the answer *ποῖος Ζεὺς*; "Zeus, quotha!" expresses contemptuous surprise. Examples of this use are common. See L. and Sc. *ποῖος*, 4.

163. See N.

164. *τίνος δ' ὑπέρ* = "in whose behalf." [So P.—But B. "pro quo, sive cuius causā." Pfl. would supply *ἀμύνων αὐτοῖς*].

165. *πρόντας*. Notice and imitate this use of the past. The future contingency is for the moment supposed to have happened.

167. Cf. *Med.* 1209, *γέροντα τύμβον*, Ar. *Lysist.* 372, *ὦ τύμβε*, used of an old man. So *τυμβογέρων* = "an old man on the edge of the grave."—With the indeclinable phrase *τὸ μηδὲν*, the verb *εἶμι* is sometimes omitted, as in *Troad.* 412, *οὐδὲν τι κρείσσω τῶν τὸ μηδὲν ἦν ἄρα* [sc. *ὄντων*]. Elm.—*ὥς εἰπεῖν ἔπος*, like *ὥς φάσι*, usually introduces a familiar phrase, or proverb.

168. For *ἐμβαίνειν πύδα* see note on 802.—[Elm. in a long note on *ἄντλος*, says the original meaning is The Hold, *κοιλὴ ναὺς*, cf. *Odyss.* M. 411: next, in Attic, as here, bilgewater, cf. *Troad.* 686, *ἄντλον εἰργων ναὺς*, Cic. *de Senect.* VI., alii sentinam exauriant, Aesch. *Theb.* 796, *ἄντλον οὐκ ἐδέξατο*, "did not leak." But Pfl., and P. after him, doubt if *ἄντλος* = hold, and quote *Hec.* 1024, &c.]. *ἄντλος* is undoubtedly derived from $\sqrt{\text{TAL}}$, Gk. $\sqrt{\text{ταλ}}$ and $\sqrt{\text{τλα}}$: as *τάλ-αντο-ν* = $\sqrt{\text{ταλ}}$ + *ἄνα*, so *ἄν-τλο-ς* = *ανα* + $\sqrt{\text{τλα}}$: i.e., what is "up-raised," pumped out. Cf. the passage of Cicero above cited.

169. Tr., with Pfl., "You will only be able to tell (your citizens) at best that they (thus) store up hope (i.e., allies, these Heracleidae) for the future." [But the commentators differ greatly. B. translates "hope will find the best." Hermann, quoted by B., understands *ἐλπίς* to mean the hope that the Heracl. may return to their country. P. takes *ἐλπ. εὖρ.* = "hope that you will be a gainer"].

170. Tr. either, with Pfl., "Yet that prospect wholly fails to match the present crisis;" or, with B., "is inferior to the advantages now before you."

171. Tr. "Even if fully armed and arrived at man's estate."

172. For *σε ψυχῇ* see note on 63.

174. Cf. Hdt. VII. 103, *διέργαστο τὰ πρᾶγματα*. Used passively in both instances.—The nominative is *τοῦτο*.

175. There is an antithesis, I think, between *δοῦς* and *κτῆσαι*: "*give*—nothing; but *gain*—Mycenae." [But Elm. comments: "*Nihil des de tuo, sed redde*"].

176. *κτῆσαι* = "gain for a friend."—The favourite contrast between *δρᾶν* and *παθεῖν* is not intended here. For instances of this, cf. examples qu. in L. and Sc. *δρᾶν*. and see note on 424.

177. "Do not *you* experience this?"—*παρὸν*, accus. abs.

178. *λάβης* is *exegetical* to *πάθος*; in other words, it carries on the same construction (by "asyndeton," that is, without "copula"), explaining it at greater length. So also *προσθέσθαι* after *λαβεῖν*, 156, and cf. 182, 821, and 950. [For examples of this construction, consult a long and good note in Pfl. on this line.]

For this alleged chivalrous habit of Athens, the preferring a weak to a strong ally, see Ar. *Nubes*, 587—9, Demosth. *Leptines*, 458, *καὶ συμμάχους ἤδη τινὰς ἡττοὺς ἀντὶ κρείττονων ἐπελοθῆγε ἐλέσθαι*, and a passage quoted in Pfl., Xen. *de Republ. Ath.*, III, 10. Thus, in the life-time of Euripides, they had preferred Corcyra to Corinth, at the beginning of the Peloponnesian war. But this had been through jealousy of Corinth, and not because Corcyra was the weaker. Compare Thuc. VII. 57, where the Cretans are said to have taken the opposite side to the people of Gela, (which was a colony of Crete) *ἄκοντας, μετὰ μισθοῦ*. Pay was a stronger motive than patriotism.

180. Remember always that *πρὶν ἂν* is only used when a negative, expressed or implied, precedes it. Cf. 865. Here, *τίς ἂν κρίνειεν*; = *οὐδεὶς ἂν κρίνειεν*.

181. *ὑπάρχει* = "exists by nature and to start with."

182. The whole of line 182 is epexegetical of *τῶδε*. See note on 178.—[Elm. placed a comma after *εἰπεῖν*, thus making only *εἰπεῖν* explain *τῶδε*; and the rest of the line parenthetic, = "and I have to take my turn in listening too."].—

The allusion is to the right of free and equal speech, *παρρησία* and *ἰσηγορία*, of which Athens was justly proud.

183. *πρόσθεν* κ.τ.λ. = "before I have exercised both of these privileges, as from elsewhere they might thrust me."

184. = "But really (*δὲ*) our cases do not touch—there is no common ground between us." Cf. *Ion*, 1285, *τί δ' ἐστὶ φοβῶ σοὶ τε κοινὸν ἐν μέσῳ*;

186. *δοκῆσαν* is an acc. absolute of impersonal verb *δοκεῖ*. Cf. use of *δέον* (*δεῖ*), *προσῆκον* (*προσέκει*), κ.τ.λ. A similar acc. is also found of some passive verbs that are used impersonally: e.g., *εἰρημένον*. Cf. Madvig. *Gk. Syn.* § 182.—*δοξάν* is a commoner form than *δοκῆσαν*, which is later Greek. Cf. *δοκῆσω*, 245.

187. *ἂν* is to be taken with *ἄγοι*, not with *πῶς*. It stands early in the sentence to shew at once that the clause is to be conditional.

188. *ὄντας* should be taken with *Μυκ.*, not with *οὗς*.—The subject to *ἀπῆλθας* is of *Μυκηναῖοι* understood.

189. *ξένοι* = "we are foreigners, aliens, as far as *they* are concerned."

190. *δικαιοῦντε* is used in the sense of *ἐξιοῦντε*.

191. *φόβῳ*, "for fear of;" dative of indirect object.—*Ἀργεῶν*, objective genitive. Cf. 469, 1013.—Elm., in a long and interesting note on line 188, observes: "Whenever Eur. in this play speaks of Argos, he means Mycenae, of which town, and not of Argos, Eurystheus was king. Aeschylus too, in his trilogy, always writes Argos, though he means Mycenae; which latter he never mentions; and for this reason:—Mycenae, the neighbour of Argos, was destroyed by Argos, Olymp. 78. 1, nine years before the production of the *Agamemnon*. Mycenae would seem to have been latterly but a small place; since Herodotus, ix. 28, states that from Mycenae and Tiryns together only 400 fought at Plataeae, to which field Sicyon sent a contingent of 3000 men." Elm.—In this passage, though Eur., in writing *Ἀργ. φόβῳ*, no doubt meant *Μυκ. φόβῳ*, it is probable that the political crisis existing at the time made the mention of fear of *Argos* a "hit" with the audience. See *Introduction*.

193. Trachis, a city in Thessaly, to which the Heracleidae had first fled.—For *τι* used like an adverb of manner, cf. *Androm.* 871, *Phoen.* 111.—By Ἀχαϊκὸν πόλισμα is meant “a town in Thessaly, or Phthiotis.” P. refers to *Rhes.* 238, *Ion.* 64.

194. 5. *δικη*, dat. instr. or of manner.—With *οἶά περ*, supply *λέγων*.

197. Cf. 143, and Aesch. *Suppl.* 608, *τῶνδε κραυγόντων λόγον*. See N.

198. *ἐλευθέρας* = “as being free.” Naturally a favourite word with an Athenian audience. Cf. 62, 113, 244, &c.

199. “But I *do* know.” *Οἶδα* has more emphasis than *ἐγώ*, being contrasted with *οἶδα* in the preceding line.—*τῶνδε* here refers to the Athenians, as represented by the chorus.

200. *θέλω* is here used in its proper sense of willingness, as distinct from a positive wish. Cf. 13, 134, and Index.—*ασχύνη* here = “the avoidance of shame,” though L. and Sc. give the meaning in this passage = *αἰδώς*. But Demophon in his reply, 242, clearly refers to this line. So Pfl., “ne quid dedecoris subeant.” Elm. qu. Thuc. I. 84, *Αἰδώς σωφροσύνης πλείστον μετέχει, ασχύνης δὲ εὐψυχία*. See notes on *αἰδώς*, lines 6 and 460.—For *πᾶρος* in the sense of *preference*, cf. note on 58 and *Oed. Col.* 418.

202. *πῶλιν* = “quod ad civitatem attinet;” acc. of respect.—For *ἐπιφθονον* with infinitive cf. *Equites*, 1274, *λοιδορῆσαι τοὺς πονηροὺς οὐδὲν ἐστ’ ἐπιφθονον*.

203. Euripides was much given to this remark. Cf. *Orest.* 1162, *βάρος τι κὰν τῷδ’ ἐστίν, αλνείσθαι λαν*, *Iph. Aul.* 979, *αλνούμενοι γὰρ ἀγαθοὶ τρόπον τινὰ μισοῦσι τοὺς αλνούντας ἢν αλνώσ’ ἄγαν*. Qu. by Elm.

204. *βαρυνθεῖς*, “annoyed.” Cf. *Soph. El.* 820.

206. For *προστατεῖς*, cf. 349, 964.

207. *μὲν* corresponds with *δὲ* in 209.

208. Take *πατὴρ σέθεν* together as in *Med.* 1309, qu. by Elm., *παῖδες τεθνᾶσι χειρὶ μητρῷα σέθεν*.—*γεννᾶται*. All these verbs are in the present. The meaning is, “still stands as the son of.”

209. *ἀνειμι γένος*, “genus repetam.” [Elm. has a note on the rarity in Attic Greek of the present and future of *ἐρχομαι*. *ἐλνέσσομαι* occurs in Aesch. *Prom.* 854, and elsewhere in poetry; but he can hardly find an instance of it in prose. *ἐρχεσθαι*, Aesch. *Ag.* 917.]

211. *αὐτανεψίων* [see N.] = “sprung from first cousins.” Aethra and Alcmena, the respective mothers, were cousins; being both the

grandchildren of Pelops and Hippodamia. P. gives the full genealogy. Pfl., to whom refer, qu. Plutarch, *Theseus* 7, for the genealogies.

212. *ἂν εἴη*="would thus be"="are."—*γεγώς*, the singular, by attraction, instead of the plural *γέγωτε*.

213. *γένους*: "*touching*, in point of relationship." Cf. the use of *ἔχω*: *ὡς ποδῶν εἶχον*="as I stood in point of speed:" i.e., "with all my speed." Cf. Madvig, *Gk. Syn.* § 49. R. 2.—*ἦκει* for *προσῆκει*, not an uncommon usage: cf. Eurip. *Alc.* 291, *καλῶς μὲν αὐτοῖς καταναεῖν ἦκον βίου*: Soph. *Oed. Col.* 738. Here the exchange is of real service, *προσῆκοντος* occurring, in a different sense, in the next verse.

214. *τοῦ προσήκοντος*="relationship." So Pfl., *τῆς συγγενείας*. Cf. L. and Sc. 3. [But L. and Sc. quote this passage under the head of *τὸ προσῆκον*=fitness.]

216. *σύμπλους* governs the dative, *Θησεῖ*.

217. *ζωστήρα*, of Hippolyta, queen of the Amazons. See the description of this Labour in the chorus of *Herc. Fur.* 408—417.—*πολυκτόνος*, "murderous,"="involving murder to get it." P.—*μετά*, "after the girdle"="to fetch." So often in Homer.

218. *ἐρεμῶν*, "black, shadowy;" only in Euripides in this passage. Twice in Sophocles, *Ajax*, 376, of blood; and in *Antig.* 700, *ἐρεμῇ φάτις*.—*ἐξανή*.="up and out of."

219. For *μαρτυρεῖ* with accusative, cf. *Antig.* 515: but the dative in *Ion*, 532, *μαρτυρεῖς σαύτῃ*.

220. For *ἀπαιτεῖν τινά* with the infinitive, cf. Eur. *Suppl.* 385, *Θησεύς δ' ἀπαιτεῖ πρὸς χάριν θάψαι νεκρούς*.

221. *θεῶν* can, by virtue of its position, be construed either with *πρὸς βίαν* or with the participle. Cf. 113.—For *ἀποσπᾶν*, cf. Soph. *Ajax*, 1024.

223. Tr. "not to say an evil in the state also." But see N.—If the reading in the text is correct, and the comma be put after instead of before *χωρίς*, *ἐν* is probably not the preposition, but an adverb,="also." Cf. L. and Sc., B. 3, Soph. *Ajax*, 675, *Oed. Tyr.* 27, 181.

224. For *δλήτας*, cf. 51.—Hermann takes *συγγενεῖς* as a noun, and the two preceding words as adjectives qualifying it. Pfl.—But it is probably better to take each separately; thus giving the Heracleidae three distinct claims for sympathy.

225. The words *βλέψον πρὸς αὐτοὺς βλέψον* occur in *Alcest.* 390.

226. See N.—*ἀντομαι*=*ἀντιῶ*. For *καταστέφω*, cf. 124.—Pfl. would take *καὶ καταστέφω* parenthetically; and compares Xen. *Anab.* I. 10. 1, βασιλεὺς δὲ (καὶ οἱ σὺν αὐτῷ) διώκων.—For *χεροῖν καὶ πρὸς γενείου*, cf. 755, where *περὶ* governs both nouns, as *πρὸς* in this passage. Or *χεροῖν* may depend directly on *ἀντομαι*. Cf. *Hec.* 752, *ἵκετεύω σε τῶνδε γυνάτων*. Pfl.

227. *γένειον*=“the chin;” *γενεῖας*=“the beard.”

229. *γενοῦ*=“prove yourself.”

231. *πλὴν*, a change from the usual *ἤ*. Cf. 444.—Pfl. assigns ὑπὸ to the verb, ὑποπσεῖν Ἀργείοις: an instance of tmesis.

232. *ῥῥκτειρα*=“I at once felt pity (and now express it).” An aorist is often colloquially used by dramatists to express momentary action or emotion as if it were already past. Cf. *ἡσθην ἀπειλαῖς*=“I am delighted.” Cf. Madvig. *Gk. Syn.* § 111. R. b., Goodwin, *Gk. Moods and Tenses* § 19. N. 5.—See N.—*συμφορᾶς* is genitive depending on *ἀκούσας*.

233. *τῆς τύχης νικωμένην*, may be explained as genitive of comparison. Cf. *Med.* 315, *κρείσσωνων νικώμενοι*, and *Aesch. Suppl.* 1005, *ἡμέρου νικώμενος*.

234. *εἰσεῖδον*,=“I have only now *seen*, though I have often *heard of* it.”—*γάρ* amplifies the statement of the preceding line. Cf. 12 and 302.

236. *τρισαί*=“ternae.”—*συμφορὰ*=“circum-stance.” Cf. *Soph. Oed. Tyr.* 44, *τὰς συμφορὰς τῶν βουλευμάτων*, *Thuc.* I. 140, *πρὸς τὰς συμφορὰς καὶ τὰς γνώμας τρέπεσθαι*.—Elm. takes it as “three ways of regarding this occurrence:” but Matth. as a mere periphrasis for “three misfortunes.” Cf. 126.

238. *ἐφ’ οὗ*=“on whose altar,” or, “at whose statue.”—Cf. *Eur. Suppl.* 93, *βωμῶν ἐφημένην*.

239. *πανήγυρις*, here simply an “assembly:” but, strictly, “a general solemn holiday assembly.”

240. I. Elm. rightly notices that these two facts should be taken as one idea: they form the second *συμφορὰς ὁδοί*. But in 214, *Iolaus* had expressly separated the two. Strictly speaking, *Demophon* should have spoken of four, not three, *συμφορὰς ὁδοί*.—*πατράων χάριν*=*πατρὸς χάριν*=“which is a piece of gratitude due to their father” (sc. for favours received from him): accusative in apposition to the sentence; cf. *Herc. F.* 1238, *Orestes*, 828.

242. This is the third *συμφορὰς ὁδοί*. Cf. 200.

243. *συλᾶσθαι* usually takes an accusative of the thing of which one is despoiled. Cf. Soph. *Philoct.* 413, *ταῦτ' ἐσυλήθην ἐγώ, Ἰφίγιε. Αἰν.* 1275.

245. *δοκήσω*, a later form for *δέξω*. Cf. 186, *δοκήσαν*. For *δενφ*, see N.

246. Tr. "Why, that action were as bad as hanging." Cf. Ar. *Acharn.* 125, *ταῦτα δὴτ' οὐκ ἀγχόνη*; also *Alc.* 229, 230, and Soph. *Oed. Tyr.* 1374, *ἐργ' ἐστὶ κρείσσον' ἀγχόνης εἰργασμένα*.

247. For *ὄφελος*, implying a wish that it is too late to realize, see L. and Sc. *ὀφείλω*; and *Medea* 1. The notion is one of a debt *owed*, but not paid; of what you *ought* to have done, but did not do.

248. Tr. "lest any one shall tear you away by force." Verbs of *fearing*, etc., imply thought, and *ὅπως* (generally *ὥς*) is used to introduce the object of the fear: it really = *μή* of the ordinary construction. Thus in Hdt. I. 9, *ὥς λέγω* corresponds to *μή γένηται* in the same sentence after *μή φοβού*.—Cf. 160, and 1051 of this play. [Soph. *El.* 963, 1309, 1426. Elm.]. See L. and Sc. *ὅπως*, B. I. c, also B. II. b. Goodwin, *Greek Moods and Tenses*, p. 85 (§ 46, note 6 a).

250. "*Ἄργος* ἐλθὼν, but *εἰς* *Ἄργος* in 60, and in 98.

251. Observe how carefully Demophon is made to choose his words so as to state his own point of view: for *ξένους* implies "who are strangers to Eurystheus, and not his subjects;" and *ἐγκαλεῖ*, which is the proper word for a complaint before a court of justice, implies that Eurystheus must use argument and not force.—*ἐγκαλεῖν* takes the dative of the person as in Soph. *El.* 778, *ἐγκαλῶν μοι φόνους*; but *κατηγορεῖν* takes the genitive.

253. *νικῶ*, subjunctive. The meaning is: "If it not only be just, but I prove it to be so."

255. Tr. "Nay, my conduct is no disgrace to me; but yours is an injury to yourself." See N., for other ways of writing and of translating this line. The young student will carefully distinguish between *οὐκοῦν* affirmative, and *οὐκουν* negative. Cf. III.

256. With *ἐμοίγε* supply *αἰσχρόν*. The meaning is, "If I hand these over to you, to drag them to Argos *with you*" (force of middle voice). Cf. 808.

257. *δὲ* emphasises *ἐξορίζε*, and not *σύ*. Cf. 565. So in Eur. *El.* 532, *σὺ δ' εἰς ἔχνος βᾶσα* = *εἰς ἔχνος δέ*. Pl. — *ἐξορίζειν* = "exterminare." See 16.

258. For σκαῖς, cf. note on 458 = "*gauche*." Cf. Eur. *El.* 972, *δπου δ' Ἀπὸλλων σκαῖς ἦ, τινες σοφοί*;—*τοῦ θεοῦ* = "the god whose temple protects them." For *πλεῖω φρονῶν*, see note on 933.

260. Cf. Soph. *Ajax*, 159, *ῥῦμα πύργου*, "the protection of:" but in Aesch. *Pers.* 147, *τῆξον ῥῦμα* = "the drawing of a bow."

263. "Yes, provided that you do not injure Mycenae." The Praeco is insolent.

264. *βλάπτεσθε*, imperative.

266. The first syllable of *ταούτος* is here short, as in Aesch. *Ag.* 1352, qu. by P.—*οὐ μεθήσομαι* = "will not free myself from" = "will not leave hold of." Cf. *Hec.* 400, *παιδὸς οὐ μεθήσομαι*.

268. *πάλιν* = "rursus."

269. *αὐτίκα*, "presently:" but in Ar. *Plut.* 130; *Aves*, 1000; and Plato, *passim*, *αὐτίκα* = "for example."—For *εἶσομαι*, cf. 65, *γνώσει σύ*.

270. Tr. "and that without delay."—*ἀμβολὰς ἀναβολὰς* = "postponement, delay." But in Ar. *Aves*, 1385, = "the start, the prelude." The sense of *throwing off* underlies both meanings.

271. For *θελω*, cf. 685.—The person of a *κῆρυξ* was in all times sacred.

272. *εἰ μή γε*, so in *Alc.* 493.—Demophon retorts with *σωφρονεῖν*, the same word that Copeus had used in his taunt, line 272.

276. *αἰχμή*, strictly a spear-point, here = "a body of spearmen." So twice in Pindar. But observe that in Aesch. *Prom.* 405 and 925, *αἰχμή* = "sceptre;" i.e. badge of power.—*μυρίοι*, perhaps a definite number.

277. *μένουσιν*, transitive = "await."—*ἀσπιστήρες ὀπλίται*. *ἀσπς*, the round shield, is probably here, as often, put for *ὄπλον*, the oblong shield. So in *Phoen.* 78.

278. Alcathoos son of Pelops had reigned at *Megara*, shortly before these events: hence, the district of Megara, between Athens and Corinth, is here intended.

279. *καταδοκῶν* = "watching with outstretched head;" a poetical word used, always in a military sense, by Herodotus and Xenophon; who both affect poetical expressions.—*τὰνθένδε* = "the Athenian army." Cf. Eur. *Suppl.* 695, *ὁ ἐνθένδε στράτος*.

280. "*λαμπρὸς*, vehemens, rapidus, potens." Cf. Ar. *Equit.* 430, *ἐξεῖμι γὰρ σοι λαμπρὸς ἦδη*. Musgr. apud Elm.—So Thuc. VII. 71, *λαμπρῶς ἐπικεύσθαι*. [But P., after Barnes, would render "bright in armour."] *ὑβρυν* = "the assault on the herald;" cf. 18.

281. "To the crops and the trees (esp. olive trees):" cf. *δεντροτομείν* and *τέμνειν γῆν*. Attica was often enough ravaged in the Pelop. war by the Laced. from Deceleia, which was the *ἐπιτείχισμα*, or permanent hostile fort on Attic soil. See Thuc. VII. 19. But Deceleia was not permanently garrisoned by Peloponnesians till the spring of B.C. 413.

282. *κεκτώμεθα*, optative; cf. Ar. *Plut.* 991.—*μεμνήτο*=*μεμνήοιτο*.

283. *μή*="if we do not." Cf. 328, 533.—Look carefully at *τιμωρεῖν* in L. and Sc.—Here exit Copreus.

284. *φθέρου*, an imprecation,="go with a curse:" cf. *Androm.* 715, *φθέρεσθε τῆσδε*, "hands off!" B. qu. Ar. *Plut.* 598, *ἀλλὰ φθέρου καὶ μή γρύζης*. It was probably not a dignified expression. For *τὸ σὸν*, cf. note on 58.

285. *οὐκ ἐμέλλες*="you were not about to," "it was not likely, it was not destined that you would."

289. For *Ἀργείων*, cf. note on 191.

291. *ἐπὶ τοῖσι*="on these grounds"=*ἐπὶ τούτοις*. A demonstrative use of the article common in Homer and in Lyric poets.—With *μᾶλλον* supply *ὀξύς ἐστι*.

292. Some say that Euripides had a hatred for heralds, as it is said he had for women. But the opinions which a dramatist puts into the mouths of his characters are not necessarily his own. The herald in Aesch. *Suppl.* is just as unfavourably drawn as the herald in the *Heracleidae*. The necessities of the plot do not allow Copreus to speak soft words. See Elm.

293. *πυργοῦν*="exaggerare." Cf. *Med.* 526, *πυργοῖς χάριν*: Ar. *Ranae*, 1004, *πυργώσας ῥήματα σεμνὰ*="building up like towers."—*τῶν γιγν.*="quam quae vere fiunt." Pfl. Cf. 1003.

294. *β.*, plural for singular.

295. *β.* *παρὰ μικρὸν ἦλθεν διακναῖσαι*. The sense is, "He (the herald) came to but a small interval between himself and death; i.e., only a little way off." So Isocrates 388 E, *παρὰ μικρὸν ἦλθεν ἀποθανεῖν*. Compare examples in L. and Sc. *παρὰ* c. 5. [Pfl. agrees: but P. appears to think the subject of *ἦλθεν* may be Demophon.]—Cf. Ar. *Nub.* 120, *τὸ χρῶμα διακεκναισμένος*.

297. 8. For *κἄλλιον τοῦδε ἢ πεφ.*, Pfl. well compares Cicero *pro Quint.* c. 2, 8: *Quid hoc iniquius, quam dicere.*—*ἦ* is expegetic of *τοῦδε*.—*γέρας*, privilege, prerogative.—*ἐσθλοῦ κάγαθού* stands for the everyday phrase *καλοῦ κάγαθού*, the Greek equivalent for "gentleman;";

noble (1) by birth, (2) by character. For ἐσθλός, noble by birth, cf. Soph. *Antig.* 38, εἴτ' εὐγενὴς πέφυκας εἴτ' ἐσθλῶν κακῇ. So, in this play, ἐσθλός in 299 is opposed to κακός, base-born, in 300.—For the sentiment, which is common in Greek, Elm. qu. *Androm.* 974 and 1279.—*Oed. Col.* 7. P.

299. πῶτος here = “*cupido*,” not “*desiderium*,” which is the more usual meaning.

300. With κακοῖς ἐκὼν. supply γάμων, which, the genitive, is the proper construction.—οὐκ ἐπαινέσω, supply αὐτόν, strictly belongs to the end of the sentence.

301. With λιπεῖν, which is epexegetic of ἐκὼν ὥστε, supply ὥστε. As Pfl. observes, the line πλεονάζει is redundant. [If λιπεῖν, in the sense of τὸ λιπεῖν, is taken as dependent on ἐπαινέσω, compare, with Pfl., λαβεῖν (for λαβῶν) depending on ἀτιμώσης, 227.]

302. γὰρ = “to explain.” In 303, γὰρ = “for instance.”—Notice the cretic ending in 303. But γὰρ is here to be regarded as tacked on to ἡμεῖς.—Iolaus means to say, “In our case, *both* sides are ἐσθλοί.”

305. For τοσῆσδ' cf. note on 156. Either it is genitive absolute, or = “from.”

306. τῶνδε = “these children.” προύστησαν, 2 Aor. Intrans. = “stood before as guards.” Cf. 349, 1037. But in Thuc. II. 65, π. τῆς πόλεως = “as leaders of.” Notice especially Soph. *El.* 980, ἐχθροῖσι προύστητην φόνου = “were the authors of.”

307. For the sentiment, cf. Soph. *Oed. Col.* 1632, *Aeneid.* I. 412.—What follows, 307—319, alludes to the political crisis at the time. See *Introduction*.

309. μὲν answers to δὲ in 310. “They do their part—you must do yours.”—Cf. Thuc. VII. 71, εἰς πεῖραν ἦλθον τοῦ ναυτικοῦ.

311. οἰκίσσητε with τιμὰς is an instance of zeugma. λάβητε would be the proper word. Elm. compares 785, 833, 839, 1041.

312. Notice ἀελ.

313. Notice εἰς γῆν = “against Attica.”—ἀλρεσθαι is infinitive as a strong imperative: or, μέμνησθε may be supplied from the line following. Pfl. compares *Ion*, 101, *Tro.* 422.

316. i.e. Mycenae and Argos. [*Phoen.* 106, *Aesch. Suppl.* 251. P.].

317. See N.—Tr. “have taken to hold for foes, instead of us;” i.e. prefers the hostility of all Argos, to that of a handful like ourselves. Elm. tr. “nobis mutabant.” For mutare so used, cf. Horace, *Odes*,

III. I. 48: Cur valle permutem Sabina, Divitias operosiores. See also Horace, *Odes*, I. 17. 1; II. 16, 19; *Sat.* II. 7. 110. Cf. 346, 1000.—But P. tr. “have *rid us* of, and taken on themselves.”

318. πτωχός = “pauper” (English), a poor wretch who πτώσει, cowers, πενής = “pauper” (Latin), one who πένεται, works for his bread. [√πεν. cf. πόνο-; penuria.] Cf. Horace, *Epistles*, II. 2. 12, meo sum pauper in aere. Aristophanes in the *Plutus*, 552, 3, defines the difference between these two words.

320. θανών, aorist = “after my death,” not, “when dead,” which would be τεθνηκώς.

321. ὦ τῶν, (which is not found in Aesch., once in Soph., *Oed. Tyr.* 1145; often in Aristoph. and Plato,) is a colloquial word = “My good friend.”—πelas Θ. = “as I stand by the side of Theseus. [Others render it *aequalem*.]

322. ἀρῶ = ἀερῶ, fut. of ἀερῶ: as τιμάετε makes τιμάτε. But ἄρῶ is from αἶρω.

323. With ἐδέξω, supply τέκνα.—ἤρκεσας = “succoured:” so in 827. But in 576, 953 = “to suffice:” and in Soph. *Ajax*, 824, *Hec.* 1164 = “succour.”

325. πατρῶαν = “the opinion which people had of your father.” He might have written πατρός, the objective genitive.

328. For ὅστις with indicative see L. and Sc. ὅς, B. III. I. ὅστις ἐστὶ = “who (namely, that definite person) is.” ὅσπερ = “the very man who.”—μὴ is used with χείρων because the quality thus conceived and expressed is contrasted with that of the πολλοί of the principal sentence in the previous line. Cf. 283, 533. Cf. Madvig, *Gk. Synt.* § 203 (e).

For the sentiment, cf. Horace, *A. P.* 173, who calls the old man “laudator temporis acti;” also Hor. *Carm.* III. 6. 46, aetas parentum pejor avis, &c.: and so Homer, who makes a young man say Ἡμεῖς μὲν πατέρων μέγ’ ἀμεινόνες εὐχόμεθ’ εἶναι.

330. ὠφελεῖν, here used with the dative, in 519 takes an accusative of the direct object, and again a dative in 681. In the construction with the dative the relation of the donor to the recipient predominates: in the construction with the acc. the positive result of the action upon the object. Cf. Madv. *Gk. Synt.* § 36, R. 1.

331. τοίγαρ = τοί γε ἄρα, see L. and Sc.—δὴ probably here intensifies the force of *μυρίους*; but, as a rule, the force of the *preceding* word.

332. ἤνεγκε, frequentative,

333. *αὐχῶ*, cf. 353, = "I am confident." But in 832 and 931 = "think, expect."

334. *τοιαῦτα*, κ.τ.λ. The meaning is, "The conduct of these fugitives will be as you have said above: our kindness will be borne in mind (passive use) by them." Here *χάρις* = "beneficium:" but more commonly = "gratitude;" a meaning which is possible here also. A favour is regarded in opposite lights by the two between whom it passes: hence the two meanings of *χάρις*. See 438, 548.

335. Take *μὲν* here with the *δὲ* in 340; and *μὲν* 337, with *τε* 340. For *μὲν* with *τε*, Pfl. qu. *Hippol.* 996: P. qu. *Med.* 125.—[Pfl. takes *σύλλογον* = *ἐκκλησία* (cf. "ad populum, referre"): but it probably refers to the levy of an army.]

336. With *τάξω* supply *αὐτούς*. [But, if Pfl. is right in note above, *τάξω* must here = "I will make arrangements."]

Remember that where *ὅπως* or *ὥς* with *ἄν* is found with a subjunctive in final sentences the *ἄν* must be closely joined with the particle. It is impossible to express its exact force, when thus used, in English.

337. *χειρί*, like *manus*, here = "a band of men." Cf. 1035.

338. For *προσπεσῶν* used absolutely, cf. *Soph. Phil.* 46, 156; in which places this whole phrase occurs. But the dative is generally added.

339. "*Ἀργεῖ* = "at Argos:" so in 360.

340. *θύσομαι* = "will get sacrifices offered;" middle.

342. *θυραῖος* = "out of doors, away from home." [In *Ion*, 702, *θυραῖος ἐλθὼν* prob. = "coming from abroad."]

343. This use of *ἀλλὰ* with imperatives, like an interjection, is common in Homer, Cf. *Pind. Ol.* 6. 37, *ὦ Φῶτις, ἀλλὰ ζεύξον ἡμιόνους*.

344, 5. For *οὐκ ἂν λίποιμι*, cf. note on 972.—*ἔξωμ. μένοντες* = *μείνωμεν ἤμενοι*. Elm.

345. *εὖ πράξαι πόλιν* is a quotation of their prayer. [But Elm. notes another possible translation: "expectantes donec:" cf. *Androm.* 255, *οὐ μὲν ὧ πόσιν μολεῖν*.]

347. *θεοῖσι*, by crasis, is two syllables here.

348. *Ἀργείων*, i.e., "than the Argives use." [But B. supplies *θεῶν*.]

350. *φημί* = "I assert." So in 391: and cf. *Soph. Oed. Col.* 317, *καὶ φημί κάποφημί*.

352. Cf. *Aesch. Pers.* 838, *σου κλύων ἀνέξεται*: "will put up with, or stand." But see 380.

353. The herald is gone; but the chorus fling their words after him. The metres are "Choriambici sensim ad Glyconeo deflexi:" Pfl., who, here and elsewhere, gives a map of the metres of each chorus. —Tr. "Though you boast greatly (cf. 333), others care not (96), for you any the more (sc. for that reason)."

358. Take οὗτω with εἰη.—μήπω="may it never [Porson, *Hecuba*, 1278] be so to Athens: (i.e., that she should desert suppliants)."

359. καλλιχόρος, cf. εὐρύχορος,="with fair places (χώρος)." It is an Homeric form. Cf. *Odyss.* xiv. 2, χώρον ἀν' ὕληντα, Pind. *Pylh.* 12. 45 παρὰ καλλιχόρῳ πόλει χαρίτων.

361. Cf. *Iliad*, xix. 123, Εὐρυθεὺς Σθενέλοιο παῖς Περσηΐάδαο.

362. δὲ refers back to σὺ in 353.

365. For ἀντισχ. χθονός, holding on to, cf. *Ion* 1404, ἀνθέξομαι τῇσδε. The genitive is of the part to which the clinging refers.

367, 8. i.e., neither *doing* what you ought, nor (from another point of view) *saying* what you ought.

369. For ποῦ, expressing indignation, cf. 510, Soph. *Ajax*, 1100, ποῦ σὺ στρατηγῆίς τοῦδε; *Oed. Tyr.* 390, *Philoct.* 451. For καλῶς, adverb for adjective, cf. 1054, καθαρώς.

370. For παρὰ="with," in the sense of "in the mind of," cf. 201, 881.

374. εὐχ οὕτως="non impune," Elm., "non nullo negotio," Pfl. So *Alc.* 680, οὐ βαλὼν οὕτως ἀπει, Elm. Pfl. qu. Cicero, *de Finibus*, v. 3. 7, Fortasse non poterit sic abire. It is not an uncommon expression.—κυμέω, like τυγχάνω, usually takes the genitive; but cf. *Choeph.* 714, κυρούντων τὰ πρόσφορα. See L. and Sc. II. 2.

376. A willow (shield) overlaid with χάλκος.

377. See N.

378. μοι is ethic dative="trouble me not the city."

379. Cf. *Hippol.* 462, κάρτ' ἔχοντας εὖ φρενῶν. Elm.—ἐχουσας here=οὔσας: see L. and Sc. *ἔχω* B. II. 2.—χαρίτων, from the point of view of; or, in connection with, touching. Cf. Hdt. vi. 116, ὡς ποδῶν εἶχον, Madv. *Gk. Syn.* § 49, b. R. 2.

380. ἀνδσχου="hold yourself back." Cf. *Iliad*, xxiii. 587, ἀνσχοεῖν. But in *Iliad* i. 586="hold yourself up." See 352 of this play. —In those tenses of ἔχω and its compounds in which σχ occurs, the idea is usually that of *withholding*, keeping back from.

381. "My son, why, I prithee."—σύννοια="anxious thought." Cf. Aesch. *Prom.* 437, συννοία δὲ δάπτομαι κέαρ.

382. νέον="new and strange:" he is reluctant to use the ill-omened word κακόν. Cf. Eur. *Suppl.* 99. So καινόν frequently.

383. With μέλλουσι, supply παρῖναι: so in Aesch. *Pers.* 814 (τὰ μὲν πάσχουσι, τὰ δὲ μέλλουσι (supply πάσχειν).

384. οὐ μὴ is used with the Subjunctive, and the Future Indicative, to express strong negation: such a use being almost equivalent to the force of the Future with οὐ. The construction has been generally explained by an ellipsis of some word expressing or implying fear: οὐ (sc. δέδοικα) μὴ τοῦτο γένηται, κ.τ.λ. Cf. Madvig, *Gk. Synt.* § 124, a. R. 3. But Goodwin (*Gk. Moods and Tenses*, § 89, 1) explains the μὴ as interrogative, and as strengthening an assertion by a parenthetical question: i. e. οὐ μὴ τοῦτο γένηται="This surely will not happen." [Mr Fennell in his edition of Pindar suggests that μὴ, the representative of the old and probably the original negative MA, once used generally in direct negation with the indicative, is in this use of οὐ μὴ retained in its old force, with the newer and weaker sign of negation to avoid the misconception liable to arise when μὴ was no longer used as a direct negative. Cf. Fennell, Pindar, *Ol.* 1. 7.]

385, 6. See N. for important variation.

386. καὶ can be taken here as either="and" or "even." Elm.

387. ἐς τὰς Ἀθήνας can either, with Pfl., be taken with εἶσω, or with φρονῶν. Cf. *Hippol.* 6, σφάλλω δ' ὅσοι φρονούσω εἰς ἡμᾶς μέγα. L. and Sc. qu. Andocides, xx. 16, εὐ φρονεῖν εἰς τινα.

388. Zeus is mentioned as being above the other gods. He might have said Nemesis, as the instrument of Zeus. The sentiment is an imitation, and almost a quotation, of Aeschylus, *Persae* 827, Ζεὺς τοι κολαστὴς τῶν ὑπερκόμπων ἄγαν φρονημάτων ἔπεσιν. See note on 459.

390. χρεῶν has almost the same meaning as χρή, see L. and Sc.

392. οὐκ is to be taken as one word with ἀγγέλουσι (or ὀρᾶν); otherwise it would be μὴ.

393. B. qu. Hdt. vi. 102; where Marathon is described as ἐπιτηδεώτατον χώριον ἐνίπνευσαι, as being a flat country. But in all probability, πεδία γῆς is merely a phrase for the whole country.—ἐφῆκε, in hostile sense, = *inmisit*: so ἐπελθὼν, various reading in 355.

394. ὀφρύην="eyebrow:" accusative of place. Cf. Byron, "A king stood on the ^{fore} ^{low} brow That looks o'er sea-girt Salamis," and N. Test. "They brought Him to the brow of the hill." In *Ion* 366, καθίζω (which is usually causal) is used as καθήμενος here: καθίζει τρίποδα, he sits the tripod.—For λεπαῖος, cf. *Hippol.* 1248.

395. σκοπεῖν = "to look about to see" ($\sqrt{\sigma\kappa\alpha\pi} = \sqrt{\text{spac. σκοπό-ς, spec-ula}}$); καθορᾶν = "to descry from a look-out."—For δόκησεν ἄν λέγοιμι, used parenthetically, B. qu. *Bacch.* 618, δόξαν λέγω.

396. See N.—With πόλα, supply ὁδῶ.

397. *Either ἐν ἀσφαλεῖ χθονὸς* = "in a safe part of the country;" or (with P. after Matth.) take χθονὸς apart from ἐν ἀσφαλεῖ, as a genitive depending on ποῦ, which may possibly be supplied from πόλα.

400. ἔστηκε almost = ἔστι. Cf. 74.—The σφάγια would not be slain till the moment before the contest; but, meanwhile, other victims were being slain. Elm.; who qu. *Aesch. Persae* 201—3.—οἱ θεῶν = "for those of the gods to whom."—τέμνεσθαι is here used literally: but metaphorically in *Hel.* 1235, σπονδὰς τέμνομεν, and *Eur. Suppl.* 375, φίλιά μοι τεμεῖ.

401. θυηπολ. = "is filled with sacrifices = lustratur:" it is generally active, in the sense of "to be busy with sacrifices." B. compares *Iph. T.* 367, ἀλλεῖται πᾶν μέλαθρον = "is filled with music;" and *Hel.* 1432, χρη γαίαν βοᾷσθαι.—δοτυ is always used of *Athens* proper; as we say, "the city:" and cannot mean Marathon.

402. τροπαία ἐχθρῶν = "relating to the rout of:" cf. 1032, σωτήριος. Cf. also *Eur. El.* 469, Ἑκτορος ὄμμασι τροπαῖοι, and observe the dative.—P. rightly observes that the epithets in this line refer to both the preceding lines.

403. ἀλίσας. So also it is ᾶ in ἀλίσας *Herc. Fur.* 412.—ἀλίζω = ἀθροίζω, συναλίζω is more common. Both are often used by Xenophon. Elm.

404. ἤλεγξα = "I tested." Look out *ελεγχος* and cf. 905. For βέβηλα, cf. *Thuc.* iv. 97, ἐν βεβήλῳ. "Accessible; those recited by χρησμόλογοι," P. For examples of λόγια κεκρυμμένα, B. refers to *Hdt.* v. 91, 92.

405. λόγια and χρησμοὶ are defined by *Thuc.* ii. 8. The Scholiast on that passage asserts, that they were respectively in prose and verse.

407. γνώμα = γνώμη = "opinion:" cf. *Aesch. Ag.* 1352.—ταυτὸν = ταῦτόν = ταῦτό: an Attic form.—ταυτὸν ἐμπ. = "is conspicuous as being the same." ἐμπ. is used with dative of that which one is conspicuous in, among, or for.

408. σφάξα = "jugulare." Notice absence of caesura.

409. ἥτις is not a mere relative, but implies that the particular quality or circumstance which it introduces is the ground of the action

stated in the preceding line: = "a person who," "one that is." Madvig, *Gk. Syntax*. § 105 d. Cf. 328, 414.

411. κτενῶ here has almost the sense of κτείνειν βούλομαι.

412. ἀναγκάσω, i. e., to kill his child.

413, 4. Take κακῶς οὕτω together.—ὅστις δώσει=ὥστε δοῦναι.—There is emphasis in the position of τέκνα: "his dearest, even his children."

415. For the double ἄν cf. notes on 721, and 1005. The first ἄν, called the apodeictic ἄν, is introduced to shew that the clause is going to be conditional, and in each case emphasises the word which it follows. Compare *Androm.* 934, οὐκ ἄν ἐν γ' ἐμοῖς δόμοις βλέπουσ' ἄν αὐγάς τὰμ' ἐκαρποῦν' ἄν λέχη.—συστάσεις, here="knots of men;" but generally="conflicts." [So Elm., "coetus, conventus;" who qu. *Andr.* 1088, ἐς τε συστάσεις κύκλους τ' ἐχώρει; and L. and Sc. who qu. *Thuc.* II. 21, κατὰ συστάσεις γιγνόμενοι.]

416. τῶν λεγ., the genitive="consisting of those who;" or, possibly, genitive absolute.—For ἦν, cf. 682. In these two cases, the imperfect *either* is the simple past tense; *or* denotes, as it sometimes does, that it was *always* (and therefore is *essentially*) just: in which latter case it may be translated by the present.

417. Cf. Ar. *Ran.* 996, δεινὰ γὰρ κατηγορήκε. But usually the genitive is added, as in *Hippol.* 1057, κατηγορεῖ σου πιστά. For this reason, Elm. wrote ἐμοῦ here.

419. οἰκείος π. is used of a war in one's own country, cf. 146, 634. Cf. *Thuc.* I. 118, of the Helot war in Laconia, and note on 146.—ἐξαρτ.= "is preparing."

420. ὅπως, as relative to οὕτως understood, = *ut*: and seems to be rare with the future.

422. διαβλ.= "be traduced *to*, or slandered *by*." So in *Hec.* 863.

423. ὥστε here simply = ὥς, but conveys more emphasis. Cf. Aesch. *Prom.* 452, ἐναίων ὥστ' ἀήσυροι μύρμηκες; Soph. *Oed. Col.* 343, οἰκουρούσιν ὥστε παρθένοι, *Antig.* 1033, ὥστε τοξόται τοξέυετε.

424. ἀλλ' ἦν, i. e. *and not otherwise*. For examples of the very favourite contrast between δρᾶν and πάσχειν, see L. and Sc. δρᾶν.—The opposite sentiment is expressed by Atossa in Aesch. *Persae*, 211—214, to which the student should refer, and which Euripides probably had in mind.

425. ἀλλ' ἦ="an ergo"="can it be then." Elm. qu. many examples. [Matth. objected to ἀλλ' ἦ, on the ground that the chorus

in the orchestra ought not to interrogate an actor on the stage: but, as Pfl. observes, this is almost a soliloquy, and is at any rate a question that needs no answer.]—*χρήζουσιν* = “*though she wishes it.*”

427. *εοιγμεν* = *είλοκαμεν*, and occurs 681, and in Soph. *Ajax* 1239, *Cycl.* 99, &c.

429. *συνάπτειν* with the dative is common enough: cf. 459, *σοφῶ ἐχθραν συνάπτειν*. See also *Phoen.* 702, *ὡς ἐς λόγους συνῆψα Πολυνεῖκει. εἰς χεῖρα* = “close at hand” (“within grasp,” P.). The whole phrase therefore is not a difficult one.—*εἰτα*, “and then, and thereupon,” here is more connected with *ἐκφυγόντες* than with *συνῆψαν*. See L. and Sc. *εἰτα* I. 2; and cf. Aesch. *P. V.* 777, *μὴ μοι προτείνων κέρδος εἰτ’ ἀποστέρει*.

430. Aor. I. Pass. of *ἐλαύνω*. So *ἐλαβεις* in Ar. *Ecc.* 4.

433, 4. *τάλαινα*, sorry, wretched: epithet of *ἔρς* in Eur. *El.* 248; and of *φυγή* in *Phoen.* 1710.—Tr. “not intending to complete the boon.”

435. *συγγν.*, “pardonable,” 981.—*εἰ μὴ θέλει* = “seeing that he is not willing.”

436. For *ἀνέσας ἔχω*, cf. *Med.* 33, *ἀτιμάσας ἔχει*: the meaning is not stronger than that of the present tense. For *ἀνέω* in the sense of *ἀγαπᾶω*, *to acquiesce in*, see quotations in L. and Sc.

437. *τὰνθάδ’* = “the disposition of this city towards us.”

438. For *πράσσειν*, “to fare,” with this, as it were, cognate accusative, Pfl. qu. *Orestes* 1352, *ἔπραξεν οἷα χρὴ πρᾶσσειν κακοῦς*.—*χάρις*, here again can be either the gratitude or the boon: cf. note on 334.

439. *οὐκ ἔχω τί χρῆσθαι*. The (deliberative) subjunctive, *χρῶμαι*, would have been more usual: but the notion of requirement, the “*is to be*,” is less prominent, and the question is put in the indicative, asking what *will* happen. Madvig, *Gk. Synt.* § 121. R. 1.—Tr. “how I shall treat, dispose of, you.”—For *τι* used as an adverb of manner, cf. 193 and L. and Sc. II. 3.

440. For *ἀστεπτος*, cf. 124.

441. *ποῖον γάλας ἔρκος* prob. = “What altar (or sacred enclosure) in Hellas:” cf. *Trach.* 607, where *ἔρκος ἱρὸν* has the same meaning. But L. and Sc. give γ. *ἔ.* = “fenced city.”

444. *πλὴν* here, instead of governing an expressed genitive, introduces a clause, like *πλὴν ὅτι*: cf. Ar. *Nub.* 1429, *πλὴν* (sc. *τοῦτου*) *ὅτι ψηφίσματ’ οὐ γράφουσιν*. It is gen. in this sense preceded, as here, by *οὐδεὶς*, *ἄλλος*, or some such inclusive or exclusive word, (cf. L. and Sc. *πλὴν* II.) and is a sign of the transition from the old usage to its later meaning “however,” which is so common in Lucian.

445. For κλαίω in the sense of to weep *for*, with accusative, cf. Soph. *El.* 1117, *εἴπερ τι κλαίεις τῶν Ὁρεστέων κακῶν*. [In that passage, however, *τι* is possibly adverbial.]

447. δυστάλας nearly always has the feminine form in Euripides. For the genitive, Elm. qu. *Hec.* 661, *τάλαινα σῆς κακογλώσσου βοῆς*; and *Med.* 1028, and Pfl. *Pers.* 445.—The genitive can, as usual, be explained by the idea of the unhappiness *proceeding from*, or being *connected with*, that which is so governed.

451. σύμπραξον. Cf. the common phrase ἀλλ' οἷσθ' ὃ δρᾶσον. "Do you know the thing which"—("should be done, δεῖ or δραστήον," he intended to say; but breaks off, and says, δρᾶσον)—"do it!" See Goodwin, *Greek Moods and Tenses*, p. 179 (§ 7 note 3), and Madvig, *Gk. Synt.* § 141. R. 1; cf. Plautus "fac sed scin quomodo," Soph. *Oed. Tyr.* 543, οἷσθ' ὡς ποίησον.

454. Notice μήτε followed by τε.

456, 7. λαβῶν = εἰ λαμβάνοι.—καθυβρίσαι, treat spitefully with ὕβρις.

458. For σκαῖος, cf. note on 258; it = gauche, lubberly, "no gentleman." Compare the abuse of Eurystheus in 743—747. From comparison with Soph. *Ajax* 678—682, ὃ τ' ἐχθρὸς ἡμῖν ἐς τοσόνδ' ἐχθαρτέος ὡς αὐ φίλῃσιν αὐτίς, κ.τ.λ., it will be seen that σκαῖος may here mean simply "stupid;" one who forgets that pride may have a fall.—Pfl. compares an exactly similar remark in *Herc. Fur.* 299—301, φεύγειν σκαῖον ἄνδρ' ἐχθρὸν χρεών, κ.τ.λ.

459. For συνάπτειν, cf. note on 429.—μὴ ἀμαθεῖ φρ. = "not with presumptuous ignorance:" φρόνημα, "a thought," having the sense of "a proud thought." Cf. 387, 926.

460. For αἰδῶς cf. notes on 6 and 200.—"Αἰδῶς hic clementia, ut ἀναιδεία crudelitas *Herc. Fur.* 165." Elm., who qu. at length in his Appendix Antipho pp. 618, 619.

461. μὴ ἐπαιτιῶ, do not blame us. The meaning of the two following lines is, We shall not be altogether gainers: therefore (it is implied) we ought not to be blamed for selfishness.—But observe that Pfl. takes μὴ ἐπαιτιῶ to mean μὴ αἰτία περιβάλης, "Do not ask what we cannot grant without disgrace."

464. ἀμήχανα, helpless, involving a dead-lock. The word is harped on again in 472, 487, 492, 495.—ἀλλά, for δέ.

465. It is odd that Eurystheus of Mycenae should be called ἀναξ, without qualifying epithet, by Demophon of Athens. But Elm. qu. a similar case in *Herc. Fur.* 589, συμμάχους ἀναξ ἔχει.

466. τί πλεόν ἐστίν ἐμοί ; = "What advantage is it to me?" πλεόν ἔχειν, "to have an advantage;" πλεονεκτεῖν, in the habit of having an advantage," and so = "to be av . . ." Cf. *Antig.* 268, ὅτ' οὐδὲν ἦν ἐρευνῶσι πλεόν: "when we . . . advantage by our enquiries."

468. δεινόν, here = "dangerous;" but the meaning "*strange*" is generally contained in δεινόν: cf. Aesch. *Prom.* 39, τὸ συγγενές τοι δεινόν = "is a strangely powerful tie;" and such phrases as δεινόν τὸ τίκειν and οἱ δεινοὶ λέγειν.

469. τε, καί = "quum, tum." Cf. Soph. *Antig.* 181, κάκιστος εἶναι νῦν τε καὶ πάλαι δοκεῖ, = "not only now . . . but formerly."—πατρός, objective genitive.

470. For λύμης, see N.—προσκοπεῖν = "look to, weigh well."

471. καιρὸς in its common sense of seasonable, cf. tempestivus: but notice Aesch. *Ag.* 1343, καιρὰ πλῆγῃ, a critical, that is, a mortal, wound.

473. Some think that Demophon here finally left the stage. But as most authorities give to Demophon the speech 567—573, it is probable that D. remained till 573. See N. on 567.

474. The names Macaria and Copeus do not occur in the play: but were by the Grammarians imported into the Index personarum. Here in Elm. and in B. is to be found an account of Macaria qu. from Pausanias I. c. 32.—θράσος is here the reverse of αἰδώς as used in 43, and of τὸ σωφρονεῖν.—ἐξόδοις, "on the ground of my coming out." See 660, 775, 789. [So Pfl. and B. after Elm. See Pfl. for examples of this causal dative.]—μοι is governed by προσθήτε, to *attribute*.

476, 7. τὸ σωφρ. = "discretion." Observe that the two nouns, forming one idea, take κάλλιστον in the singular.—Cf. Soph. *Aj.* 293, γυναιξὶ κόσμον ἢ σιγῇ φέρει.—ῥήσυχον, feminine. It is always of two terminations only.

478. Notice Ἰόλεως, vocative.

479. If πρεσβεύειν = "to represent," "negociate for," then γένους will express relation: = "with reference to the family." If it = "to take the lead of;" then the genit. will be the same as after verbs implying rule, supremacy over, etc. Madvig, *Gk. Synl.* § 58 b. For πρεσβεύειν = "to be the older," cf. 45, ἀδελφοὶ θ' αἰσι πρεσβεύει γένος.

480. With ἀλλὰ supply ὅμως ἐξῆλθον.—ἀλλ' εἰμι γὰρ is for ἀλλὰ γὰρ εἰμι, to suit the metre. Elm.—πρόσφορος, fitting, i. e., for the post,

i.e., *πρεσβεύειν*. Cf. *Eum.* 207, *πρόσφορον* *μολεῖν*, *Pind. Ol.* 9, *Erod.* 3 *πρόσφορος* *ἀναγείσθαι*. [But *Pfl.* with *πρόσφορος* would supply *τοῖς* *πράγμασιν*. He observes "*videlicet mascula virgo.*"]

481, 2. *κάμαντῆς*=οὐ μόνον *περὶ* τούτων, ἀλλὰ καὶ *περὶ* ἐμαντῆς. *Elm.*—ἐπι= "in addition to, *over* and *above*."

482, 3. *μὴ* *δάκνει*. The indicative denotes a belief that the fear is well grounded. *Μὴ* with indic. in indirect question is in fact a use transferred from the direct question. *Μὴ* in such cases=*num.* Cf. *Soph. Antig.* 1253, *εἰσόμεσθα μὴ* *τι* *καλύπτει*. *Troad.* 176, *ἐπακουσομένα μὴ* *με* *κτείνειν* *δόξα* *κείται*. See examples in *L.* and *Sc.* *μή*, *C.* II. 2.—*προσκειμενον*, "added." See *L.* and *Sc.* III. 2.

484. οὐ *νεωστὶ* *δὴ*=not lately chiefly, or only.

486, 7. *προχωρεῖ* is found in *bad* sense in *Phoen.* 1266, *Elm.*—*πάλιν αὖθις*= "*rursus iterum.*"

488, 9. *ψδούς* is contr. fr. *δοιδούς*.—*μόσχον* is often for any young animal.

490. *σημαίνειν*...*κελεύειν*. There are different ways of explaining the construction. (1) *κελεύειν* as expegetical of *σημαίνειν*, where *Eur.* might have written *κελεύοντας*. (2) *κελεύειν* may be simply superfluous, *Pfl.*; who aptly qu. *Ar. Nubes*, 331, 334, where *βόσκουσι* occurs twice; also *Thesm.* 498, 501, repetition of *εἶρηκε*. (3) *Elm.* takes *σημαίνειν* with *ταῦρον*, *κελεύειν* with *παρθένον*; translating "*ait non taurum significare sed puellam mactari jubere.*" [(4) *Elm.* also thinks that possibly while the subject of *σ.* is *ψδούς*, the subject of *κ.* is *Demophon* himself. (5) He qu. *Rhesus* 880, *ὕμᾱς* *χρεὼν* *Πριάμφ...* *σημῆναι* *νεκροῦς* *θάπτειν* *κελεύειν*.—Possibly the two verbs should be taken together in the present passage also: "he says that the soothsayers declare that they bid you."]

492. *ἀμχανεῖν* here takes a cognate accusative, or accusative of respect: elsewhere, we also find *ἀμχ.* *περὶ* *τινος*, or with the dative; as in *Soph. Aj.* 1113, *θεσφάτοις ἀμχανῶ*= "on the ground of."

494. = "not in so many words, but it comes to this." *Elm.* qu. *Phoen.* 161, *ὁρῶ* *δὴτ'* *οὐ* *σαφῶς*, *ὁρῶ* *δέ* *πως*.

495. See *N.*—"Unless we shall contrive a way out of this difficulty (*τι*) in some way" (adverbial use).

496, 7. *βούλεται* where we expected *βούλεσθαι*. There is a *zeugma*: *λέγει* is used with *εὐρίσκειν* in the sense of "he bids;" and with *βούλεται* as "*he says*" (*oratio recta*).

498. See *N.*—*Tr.* with *P.*, "Is it on these terms that we depend

for safety?" [Elm. would tr. *ἐχόμεσθα haeremus*: "In this pass, are we prevented from being saved?" For this he qu. Thuc. I. 25, *ἐν ἀπώρῳ εἶχοντο θέσθαι τὸ παρόν*. But, as Pfl. observes, *εἶχοντε* hardly=*haerebant* in that passage.]—*καὶ ἐχ.*="do we *indeed* depend:" cf. L. and Sc. *καὶ*, B. II. 1.

500. *ἔτι*="do not *as yet*." Take *νῦν ἔτι* together, not *μὴ ἔτι*: cf. 538, and Aesch. *Ag.* 818, *νῦν ἔτ' εὐσημος πόλις*.

501, 2. *αὐτῇ*=*ultra*. With *ἐτοιμή* supply *εἰμί*; which is very often omitted with this adjective. Cf. Soph. *Oed. Tyr.* 91, *ἐτοιμος εἰπεῖν*.—*παρίστασθαι*="put myself by the side of, and so, submit to:" so in Demosth. 597, ult., *παραστήναι τῷ πολέμῳ*. But in 564 of this play, *παρεστάναι*=*adesse*; and so in 590.

504. See N.—Cf. 986, 991, *νείκος*, and *δυσμένειαν ἡράμην*.

505, 6. "Shall I, though I have the opportunity of securing the safety of all, flee so as to escape death?" Pfl. qu. *Hdt.* VII. 194, *Δαρεῖον διαφυγὼν μὴ ἀπολέσθαι*.—*παρόν* is nom. or acc. absolute.

508—510. Does she mean "It *were* ridiculous, that, while we give way to lamentations as suppliants (which is bad enough in itself) we should also make an exhibition of our cowardice?"—With *κακοῦς* supply *ὄντας*, not *εἶναι*. The latter would mean "should *appear* to be cowards."

510. For *ποῦ*, see note on 369.—*ἐν χρηστοῖς πρέπει*, "are thought fitting amongst good people;" or, possibly, "are seen amongst good actions."

511. *οἶμαι* here and in 968 is ironical: not so in 670.—*ἃ μὴ τύχοι ποτε*: this prayer is always inserted *before* the mention of the ill-omened word. See 714.

512. *χείρας εἰς*. The transposition is for the sake of the metre.

514. *μηδὲν ἥσσον*, i.e., than in the present case.

515. *ἀλητεύσω* may be either future indic., or deliberative subjunctive. Elm.

516. *δῆ*="look here, lo!" *δῆτα* is an emphatic form of *δῆ*. [But P. translates *ἐὰν δῆ*, "if, as doubtless they will."]

517, 8. "Why do you ask us to risk our lives for you, while you cling to life yourselves?"

519, 520. For *προσωφ.* cf. 330, 681.—*μέντοι* is thus often used in strong protestations. See L. and Sc. *μέν*, B. 4. b.

522, 3. *τῇδε*="in this way" (*ὁδῷ*)="with such a hope."—*προὔδοσαν*, frequentative.—With *κόρην* supply *ἐμέ*.

526. ἀναξίαν, supply τούτων τυχεῖν. Here, and in Soph. *Antig.* 694, ἀναξία = "undeserving of evil."

527. ἥτις, as in 409, implies a reason; "such as to be."

528. ὅπου = ἐκεῖσε ὅπου.

529. See N.—Note that the reading in the text is a cretic reading. —κατάρχεσθαι, cf. 601, and *Iphig. T.* 40, refers to the beginning of a sacrifice, when the lock or tuft of hair was cut from a victim's forehead. It naturally takes genitive of the victim; and, in *Alc.* 74, dative of the instrument; κατάρξωμαι ξίφει.

530, 1. πάρα = πάρεστι.—Cf. *Andr.* 357, ἐκόντες οὐκ ἄκοντες, Pfl. —ἐξαγγέλλομαι, = "I proclaim," implies "I promise." Cf. *Ion*, 1605, εὐδαίμων ὑμῖν πότμον ἐξαγγέλλομαι, qu. by P.

533. For μὴ = "in the event of," cf. 283, 328. See 518.—For εὖρημα, Pfl. qu. *Med.* 553.

Compare with this speech of Macaria, that of Polyxena in *Hec.* 242, of Iphigeneia in *Iph. Aul.* 1368, and of Praxithea, in *Erechtheus, Frag.* Elm.—And yet they say that Euripides was a misogynist.

535. φεῦ, cf. 552, of admiration. So in Ar. *Aves*, 1724, φεῦ φεῦ τῆς ὥρας, τοῦ κάλλους.

536. πάρος, here a preposition, = πρὸ = ἀντὶ in 580 = παροῖθεν in 583. πάρος in this sense follows the word which it governs. See Index.

538. μᾶλλον is used with γενναίους instead of the comparative adjective.—For ἔτι, cf. note on 500. P. takes it here as "beyond the present example." B. takes μᾶλλον ἔτι together. But why not = "hereafter"?

541. See N.—Ἡρακλῆος, the epic genitive, does not elsewhere occur in Tragedy. It may be taken as genitive in apposition with, and explanatory of, ἐκείνου, and also as dependent on φρενός.—οὐκ αἰσχύνομαι, alluding to the request of Macaria in 474.—For αἰσχ. and dat. of causè, cf. *Herc.* 1160, αἰσχύνομαι τοῖς δεδραμένοις.

542. τῇ τύχῃ = "at the mischance which makes such words necessary."

546. πάλος = "the lot as shaken from a helmet." κλῆρος is the more common word in Tragedy. But cf. *Ion*, 416, οὗς ἐκλήρωσεν πάλος, and Soph. *Antig.* 275.

548. χάρις, there is no boon, no favour conferred: see note on

334. Μὴ λέξης: μὴ with subj. aorist makes a request for the moment. ὅρα, or some such word, can always be supplied. Cf. 558, and 654.

549. With ἐνδέχεσθε supply either με, or αὐτὸ, or μοι.

554, 5. ὑπερφέρει τόλμαν τόλμη. The genitive of comparison is naturally the usual construction with ὑπερφέρειν, as in Ar. *Equit.* 584. Probably the accusative can be explained thus:—ὑπερφέρειν here=“you exalt, you carry to excess, you *τοῖς ὑπὲρ* one act of boldness by another.” [So B. from Matth. But Elm. has such searchings of heart on the subject, that he would resort to emendation. See Pflugk’s note.] ὑπερέχειν and ὑπερβάλλεσθαι are also found with an acc. in place of the usual genitive.

558. Iolaus had just said: “I do not bid you die; I only say that by your death you aid your kin.” Macaria replies, “Σοφῶς κελεύεις: by so saying, you practically do bid me, and act wisely in so bidding me.” Elm., however, tr. σοφῶς “cautiously:” in the sense that ‘Your command is so carefully worded that you escape participation in the guilt of my blood.’—For μὴ τρέσῃς cf. note on 548.—μῖασμα, so usually of the stain of murder. Cf. Aesch. *Suppl.* 265, αἱμάτων μ., and *Hippol.* 35.

559. θάνω, jussive, *let me die*. As Elm. observes, the plural subjunctive is more common in this sense. He qu. *Hippol.* 567, αὐδὴν τῶν ἔσωθεν ἐκμάθω, and 1354, ἀπειρηκὸς σῶμ’ ἀναπαύσω.—ἐλευθέρως=“of my own free-will.” P. [or, “as becomes a free woman.” Elm.].

560, 1. ἐθανεῖν, to die *in*, i. e., *by*.—θέλω here=βούλομαι, cf. 13, 134, 200 and Index.—πέπλοις, a woman’s garment, answering to the man’s ἱμάτιον or outer garment.—παρών=“be present and.”

561. γε simply emphasises the dreadful word σφαγή.—τὸ δεινόν, the strange and dreadful end, or deed. Cf. *Med.* 393, τόλμης δ’ εἰμι πρὸς τὸ καρτερόν.

563, 4. Observe that εἴπερ in Attic is only used when the truth of the supposition is assumed. But in Homer, εἴπερ=καὶ εἰ=“even though.” Cf. *Il.* VII. 117, εἴπερ ἀδείης τ’ ἐστὶ...ἀκόρητος. *Odys.* I. 167, εἴπερ τις φῆσιν ἐλεύσεσθαι.—With οὐπερ, supply πεφυκέναι.—For παρεστάναι cf. note on 502.

565. δὲ emphasises τοῦδε, and not σὺ. See note on 257.—With ἀλλὰ, “*then*,” supply εἰ μὴ τοῦτο δρᾶν θέλεις. [Elm., who gives many examples of this use of ἀλλὰ].—τοῦδε χρῆζε=“ask of Demophon.”

567. See N.

568. κοσμέω is used specially of dressing *women*; in 725, of armour: in *Troad.* 1147, of paying honours to a νέκυσ, and in *Soph. Antig.* 396, τάφον κοσμοῦσα.

570. *τλημον*. here = "boldest, most stout-hearted:" so Elm., who qu. from *Hec.* 562, how Polyxena *ἐλεξε πάντων τλημονέστατον λόγον*. In *Soph. El.* 439, *τλ. γυνή* seems to bear the (bad) sense of "bold." In any case, the underlying idea is *endurance*.

572, 3. The accusative after *προσειπείν*, which is to be supplied from the following line: or, the acc. of respect.—Exit Demophon finally.

575, 6. Take *τοιούσδε ὥσπερ σὺ* together, and tr.: "Teach them to be such as you are, wise in all." [So Pfl., who qu. many instances. And so B. But see Elm.].—For the idea in *μηδὲν μᾶλλον*, cf. *Med.* 295, *χρή δ' οὐποθ' ὅστις ἀρτίφρων πέφυκ' ἀνὴρ παῖδας περισσῶς ἐκδιδάσκεισθαι σοφούς*. Pfl. We, on the other hand, have the proverb about A little learning.—*ἀρκέσουσι* = "it will suffice them:" cf. 323, 827.

577. Tr. "Try to save them from death (so that they do not die)." [But Elm. has a comma after *σώσαι*: in which case, tr. "And do not be eager to die."]

578. Tr. "For thee we are as thy children: by thine hands have we been reared."

580. At the end of this line, the following contrasted thought was left to suggest itself to Iolaus:—So do you, for your part, offer *your old age*, and *live* for them.

581. *ὁμιλία* here and in *Æsch. Eum.* 57 = "assembly:" but its more usual meaning is, a being together, intercourse. Cf. *Prom.* 39, *τὸ συγγενές τοι δεινὸν ἢ θ' ὁμιλία*, and *Soph. Philoct.* 70.

582, 3. With *γένοιτο* supply *τοσαῦτα*, or *πάντα*.—With *πάρουθεν*, cf. note on 536.—*σφαγήσεται*. The same future passive is found in *Androm.* 315.—For *καρδία*, *κάρα* would be more usual: *σφάζειν* strictly refers to the *throat*.

584. *ἔσω δῶμων*. Cf. *Aesch. Theb.* 232. We should have expected *ἐνδον*, for there does not seem to be implied any idea of *motion to the house*. P. refers to *Hippol.* 2, *οὐράνου τ' ἔσω*, and *Eur. Suppl.* 1197, *ἐστὶν...ἔσω δῶμων*. For the genitive with *ἐνδον*, and with other adverbs of place and time, cf. *Madvig, Gk. Synt.* § 50. b.

588, 9. *τὴν σῴτειραν* depends on *θάψαι*.—Bury, that is, *in her own land*.—With *κάλλιστα*, supply *θάψαι*.

590. For *παρέστην* see note on 502.—*προὔθανον*, *in behalf of*: so in *Alc.* 383 and 684, *οἱ προθνήσκοντες σέθεν, παίδων προθνήσκειν πατέρας*. Cf. *Alc.* 682, *ὑπερθνήσκειν σέθεν*, But observe that in *Thuc.* II. 52, *προθνήσκειν* = "to die before."

591. *κειμήλια* = "treasures;" cf. Soph. *El.* 438.—Iphigeneia in Aulis, 1398, makes a similar remark: *ταῦτα γὰρ μνημεῖά μου διὰ μακροῦ, καὶ παῖδες οὗτοι καὶ γάμοι καὶ δόξ' ἐμή.*

593. *γε* always emphasises the preceding word. Distinguish therefore *γε μέντοι* (here, and in 637) from *μέντοι γε*.

594. 5. *μέριμνα* = "*cares*,"—*οἱ θ.* = "those just about to die." *P.*—*τις* = "one," *Fr.* "*ον*," *Ger.* "*man*." Cf. 827, 866.—*ᾧπα* is used with *τρέπειν*, and not *ᾧπου*; as in Latin *quo me vertam*, not *qua*. *Elm.*

596. Exit Macaria finally. The first five lines in the next speech are addressed to her retreating figure.

597. Of *ἐκτρέπειν* *L.* and *Sc.* give no other instance.

598. Take *πολὺ* with *τιμωτάτη*.

600. *χαῖρε*, which is used both at beginnings and at ends of interviews, here = "vale," and in 630 = "salve."—*δυσφημεῖν* is here transitive: but has often the simply neuter sense of speaking in an ill-omened manner.—With *γὰρ* supply some such thought as follows: "*Farewell!* (I use the word, though it is ill-applied) *for*, &c."

601. For *κατήκται* "has been devoted, initiatum est," see note on 629. Observe the *passive* use of the deponent. [*Elm.* in a long note suggests that the reading might be *ἡ κατήκται*, used actively: but in that case *σῶμα* would be in the genitive. In his note in his Appendix, he gives a list of passages in which *ἐργασται*, another deponent, is used (1) in active, (2) in passive, (3) doubtful].

602. *οιχόμεσθα* = "I am fainting, or dying:" cf. 636. It is a common use of the word.

603. 4. *ἐρείδω* is here used in the sense of making one thing lean upon another.—*αὐτοῦ* = "here."

605. 6. He speaks of the future as past, because it is already decided on.—For *οὔτε...τε*, *Pfl. qu. Troad.* 487, and other passages.—*οὐ βιώσιμον* = "it is impossible to live:" cf. Soph. *Antig.* 566, *τί γὰρ μόνη μοι τῆσδ' ἄτερ βιώσιμον;*

607. *ἄτη*, here = "mischief, destruction." See *L.* and *Sc.* It is a word that should only be used in Tragedy.—*συμφορὰ*, noun, fem. sing.—Let the beginner compare with this, and translate, *Medea* 54, *χρηστοῖσι δούλοις συμφορὰ τὰ δεσποτῶν κακῶς πίνοντα καὶ φρενῶν ἀνθάπτεται.*

608. For map of the metre of this chorus, which is chiefly dactylic, see *Pfl.*—The Strophe here, like the moral of a fable, consists of very obvious general reflections; written, like some leading articles, to help those to think who cannot think for themselves.—The second *οὐ* in this

line is for οὔτε, as in 616. Tr. "Without the gods, I say that no man becomes prosperous, none afflicted in lot." Negative clauses often thus stand, following one another without any connecting particle. Cf. v. 615.

610. For βεβῆναι cf. *Iliad* xvii. 359, βεβῶμεν. For the expression compare Soph. *El.* 1093, μοῖρα οὐκ ἐν ἐσθλᾷ βεβῶσαν. Elm.

612. διώκει="hurries, properat:" intransitive. [Pfl. from Musgr. who qu.] *Herc. F.* 1081, φύγα διώκετε.—For the sentiment, which is not uncommon in any language, Elm. qu. Aesch. *Prom.* 275, πλανωμένη πρὸς ἄλλοι' ἄλλον πημονή προσιζάνει, and *Orest.* 979, ἕτερα δ' ἕτερος ἀμείβεται πήματα.

613. ἀφ' ὑψηλῶν=ὑψοθεν, Pfl.=“from on high.” [But P. refers to 939.]—Cf. Luc. *Evangel.* i. 52, καθεῖλε δυναστὰς ἀπὸ θρόνων, καὶ ὑψωσε ταπεινοὺς.—ώκισε β., frequentative: “brings to low estate.”

614. For ἀλήταν see N.

615. μόρσιμα alludes to μοῖρα in 612. It is a Homeric word.—ἀπώσεται="thrust them away from himself."

617. ὁ πρόθυμος=ὁ βουλόμενος ἀπώσασθαι.

618. μὴ προπίπνων="erecto corpore atque animo." Iolaus was lying on the ground.—τὰ θεῶν, "the things sent by or from the gods." Cf. *Phoen.* 382, δεῖ φέρειν τὰ τῶν θεῶν.—[See N.]

620. φροντίδα="in your mind, or thoughts."—ὑπεραλγεῖν is intransitive, and takes genitive of the person, as in *Hērō.* 260, κἀγὼ τῆσδ' ὑπεραλγῶ.

621, 2. εὐδόκιμον is emphatic. Note that πρὸ τ' ἀδελφῶν καὶ γᾶς=πρὸ ἀδελφῶν τε καὶ πρὸ γᾶς. Cf. Aesch. *Theb.* 30, ἀλλ' ἐς τε ἐπαλξεις καὶ πύλας: Thuc. iv. 8, ἀνευ τε ναυμαχίας καὶ κινδύνου: *Hērōi.* 1158; and in Herodotus, ἀνευ τε δόλου καὶ ἀπάτης. Elm.—μελέα="unhappy, to be pitied:" but observe that the Homeric use is different; as in *Iliad* xxiii. 795, οὐ μελέος εἰρήσεται αἶνος="in vain, useless."

625. "The path of virtue leads through labours." Cf. Hesiod *Op.* 289, τῆς θ' ἀρετῆς ἰδρωῖτα.

627. σέβεις="you reverence." With μετέχω, supply τῆς δόξης: "I share that opinion with you." Cf. 8.—Cf. Balaam in Numbers xxiii. 10, Let me die the death of the righteous, and let my last end be like his.

630. One of the servants of Hyllus (an elder son of Heracles, who has been searching elsewhere for an asylum for the family, cf. 45, 46) enters to say that Hyllus is at hand with an army. These tidings, though not expressly told him, it is clear from 659 that Iolaus has gathered

from the answers in 637 and 639. Iolaus had fallen to the ground, 602; and had been covered with wraps, 604: he is therefore not at first seen by the θεράπων.

630, 1. For χαίρετ', see note on 600.—ἀποστατεῖ is to be taken with each nominative separately.—ἔδρα, here="a seat;" but, often, the act of sitting.

632. Tr. "I am here—with poor presence as is mine." The γε emphasises οἷα δῆ; but P. takes it with ἐμοῦ. Cf. ἡ δὲ προβάτων εὐδαιμονία,="so far as happiness belongs to cattle." Xen. Cyr. VIII. 2. 14.

633. τί χρήμα is strictly an accusative of respect="Why?" Cf. 646, 709. But often="What?" Cf. Aesch. Choeph. 885, τί δ' ἐστὶ χρήμα;

634. οἰκεῖος=personal and private; as opposed to κοινός. Cf. 146, 419.—συνειχόμεν="was constrained, oppressed;" and in this sense is only in the passive. Cf. Aesch. P. V. 655, τοιοῖσδε ὀνείρασι συνειχόμεν.

635. The change of tense has not so much emphasis here as in 654.

636. ἔσμεν. The plural is used of one man, as in 602.—ἐρρωμεθα="have strength;" and is mostly thus used in pf. pass. with present sense.

637. Cf. note on 593.

639. For πενέστης, a "serf" (i.e. a *servus*: *servus*), one who πένεται (cf. πόνο-ς), see L. and Sc., and cf. Pfl. for learned references. "The descendants of the old Pelasgo-Argive inhabitants of Thessaly, paying portion of the produce as rent." P.—Cf. Theoc. 16. 35, ἀρμαλὴν ἔμμηνον ἐμετρήσαντο πενέσται.

640. See N. for cretic ending.—This line apostrophises Hyllus, and is not addressed to the θεράπων.—βλάβης="from hurt."—ἀρα is probably, judging from the reply in the following line, here used in its ordinary sense of *num*; but the passage will bear the use of ἀρα as an interjection, for which see exx. in L. and Sc. I. 5.—νῶν="to Alcmena and to myself."

641. καὶ πρὸς γ', (adverb)="and, besides," (implying, I don't understand your alarm): cf. Aesch. Prom. 73, ἡ μὲν κελεύσω κάπιθωῶ γε πρὸς.—With τὰ νῦν τάδε, cf. Herc. F. 246="at the present time." Pfl.—The accusatives may be accounted for as an accusative of duration of time, followed by an accusative of respect. Both define and limit the scope of the verb: lit. 'you are fortunate as to present circumstances, as to these matters'="you are fortunate at present in this."

644, 5. ὠδίνουσα is only used in the present.—τήκομαι, intransitive, takes an accusative of respect, as in Eur. *El.* 207, ψυχὰν τακομένα.—For *el* with future indicative after verbs expressing emotion, cf. L. and Sc. *el*, B. III. and IV.—As verbs of fearing may be followed by an indirect question introduced by *ei*, ὅποι, ὅπως, etc., the idea of *anxiety* implied in ψυχὴν ἐτήκου admits of a similar construction. For the general law, cf. Goodwin, *Greek Moods and Tenses*, § 46, N. 6. c.—The best explanation of these difficult lines seems to be the following, in which Elm. and Pfl. agree:—*ol* ἄφ.=Hyllus, and the other elder sons of Heracles: νόστος=the arrival of Hyllus at Marathon [*adventum*: not, *reditum in patriam*, as B. thinks]. The genitive τῶν ἄφ. can either be taken with ὠδίνουσα, as if *περὶ* were understood (Elm.); or as directly depending on νόστος (Pfl.).

646. αὐτῇ is generally a battle cry, as βοῇ is a cry of suppliants, or a cry to the rescue. Cf. Aesch. *Persae* 395, σάλπιγξ δ' αὐτῇ πᾶν' ἐκείν' ἐπέφλεγεν.

649. τοσόνδε. With this word Alcmena turns from Iolaus to the other, and assumes an air of bravado, thinking him another emissary of Eurystheus.

651, 2. This is one of the seven lines in Euripides which begin with ἦτοι ἄρα. Elm.—ἔτι="any longer."

653. ἀγωνίζομαι, which here="to fight with," and takes the dative incommodi, is in 795, and in Eur. *Suppl.* 637, used absolutely: but, more generally, it means to fight for a prize, and takes *περὶ*, or accus. cogn.

654. "Keep a good heart, cease trembling." Cf. 548.—οὐκ' Ἀργόθεν avoids a cretic ending, being practically one word.—κήρυξ, a herald, not the herald.

657. σε. Accusative because the idea is, You are the *object* of my thoughts. For the elliptical use of the accus. cf. Ar. *Ach.* 345, μή μοι πρόφασιν, and Ar. *Av.* 273, οὗτος ὦ σε τοι, and Madvig, *Gk. Synt.* § 32.—Elm. explains *σε* in the present passage by supplying the definite word καλῶν, while Matth. supplies ἐβόησα from βοήν ἐστῆσας in the previous line. Cf. Soph. *Antig.* 441, σὲ δὲ, σὲ τὴν νεύουσιν ἐς πέδον κατὰ, φῆς, ἡ καταρπεῖ. The beginner will beware of taking *σε* with βαλῆς.—ὅπως here as a final conjunction, taking the optative after past tenses, = *ut*. Cf. L. and Sc. B. 1. b. Be careful to distinguish between the use of ὅπως in *true Final* clauses (with the subj. and opt.; very rarely the indic. which is never found with most of the final conjunctions), and the

use (1) with secondary tenses of the indicative to express an unfulfilled condition ; and (2) with the future indic. after verbs of striving, etc.—*πρόσθε* is here a preposition, not an adverb ; cf. 686 and Aesch. *Pers.* 447, *πρόσθε Σαλαμῖνος τόπων*.—Take *ναοῦ τοῦδε* together, and *πelas* as an adverb. [Elm., Herm., Matth.]

658. *ᾔσμεν* (see N.) = “I knew not that : who then is this?”

659. See note on 630. He refers to Hyllus.

660. Is addressed to the *θεράπων* : Thou too share in my greeting on the ground of these thy tidings.

661. Take both *τί* and *ποῦ* with *ἄπεστι*. [B., Matth., Pfl. and see exx. in Pfl.] Tr. “Why, since his foot has reached this land, is he absent now? and where?”

662. *εἰργω* usually takes *μή*, as in 963, *εἰργει μή θανεῖν*. But cf. Soph. *Oed. Tyr.* 129, *εἰργε τοῦτ' ἐξειδέναι*.

663. *δεῦρο* is for *ἐνθάδε*, as if *φανέντα* implied motion.

664. *καθίζει* is used causally, as in Thuc. IV. 90, and VI. 66, *καθίζειν τὸ στράτευμα*, to encamp the army.—*τάσσεται* (cf. 676, *τάσσειν*) middle voice, used of the general, “he is forming for himself,” or “he is getting formed.” P.—So in Thuc. II. 90, *ἐπὶ τεσσάρων ταξάμενοι τὰς ναῦς*. But its common use in Thuc. in the middle is, To fall in, in order of battle. Cf. I. 48, IV. 11.

665, 6. She means, Then there is nothing more that interests me personally, in such details as these.—*ἡμῶν* = “my task, not yours.”

668. Cf. 674, and Aesch. *Pers.* 334, *πόσον τι πλῆθος ἦν νεῶν* ; “About how many?”

669. *ἄλλον* (= *ἄλλως*) = “I cannot tell you the number in any other way.” See N.

671. Tr. “And lo he is posted as the left wing :” that is, he and his forces form the left wing : nominative in apposition. [But Elm. would supply *κατά*.—P. explains it as cognate accusative, like *στῆναι στάσιν*, and qu.] Eur. *Suppl.* 657, *τοὺς σὺν αὐτῷ δεξιῶν τεταγμένους κέρας*.—Observe that *λαῖος* (= *laevus*) is not found in Attic prose, and is never used in any but the literal sense of “left :” cf. 728. But we have had *σκαῖος*, above, metaphorically : and we find it so in prose authors also.

673. See N.—Tr. “And lo, the victims have been brought forward.”—[*καὶ ὅθι=ἤδη*. *παράγειν*=in medium adducere]. Cf. Xen. *de Re Publ. Laced.* XIII. 8, *δρώντων ἤδη τῶν πολεμίων, σφαγιάζεσθαι*. Pfl.

674. *ἄπωθεν=ἀποθεν*, = (strictly) “from afar,” as in Soph. *Antig.* 1206, *φωῆς ἀπωθεν κλύει τις* : but here = “how far off.”

675. ὥστε with the infinitive gives the distance as a general term : with the indicative, it would refer only to this particular case. Pfl. qu. *Hel.* 1283, ὥστε σ' ἐς πάτραν ἐλθεῖν. Compare also *Hel.* 1269, ὥστ' ἐξορᾶσθαι ῥόθια χερσῶθεν μόλις.—ἐξορᾶσθαι="seen from far:" as we gather from 677. See also the passage last qu.

676. For τάσσοντα see note on 664.—Look out the inflexions of στίχας.

677. ἐκδίζω=(1) "to make like to," (2) "to compare with," (3) as here, "to conjecture."

678. Cf. *Soph. Oed. Col.* 1366, where τὸ σὸν μέρος,="quod ad te attinet", σοῦ ἕνεκα.

680. φροντίζω is mostly used with the negative, as in *Bacch.* 637, Περθέως οὐ φροντίζας.

681. ὥς ἔοικμεν, cf. note on 421,="ut videmur," or, "ut nos decet." ὥς ἔοικας is often used in the same sense. Elm.—ὠφελεῖν, in the sense of *prodesse*, to *benefit*, does not often take, as here, the dative; but the accusative, like *juvare*, as in *Aesch. Prom.* 507, μὴ νυν βροτοὺς μὲν ὠφέλει.

682. For ἦν cf. note on 416.—μῶρον implies that the idea of so old a man being able to help his friends, is foolish.—Elm. qu. *Herc. F.* 585, πρὸς σοῦ μὲν, ὦ παῖ, τοῖς φίλοις εἶναι φίλον. So the genitive in Latin, *Est viri boni*. See L. and Sc. πρὸς, A. IV. πρὸς σοῦ="proceeding from, or connected with, your character," and so, "like you." Cf. *Soph. Ajax* 581, οὐ πρὸς λατροῦ σοφοῦ θρηγεῖν ἐπιδᾶς πρὸς τομῶντι πῆματι. Cf. *Madv. Gk. Synt.* § 77. 3. b.

683. Supply, ἥκιστα πρὸς ἐμοῦ ἐστίν.—For μετασχεῖν, see note on 8.—Notice that this is an affirmative sentence. Pfl. notes at length that γε is only used in affirm. sentences.

684. Cf. *Aesch. Theb.* 396—8, κόσμον μὲν ἀνδρὸς οὕτιν' ἂν τρέσαιμ' ἐγώ. P.

685. From θεῖνω: cf. 271.

686. πρὸσθεν here is adverb of time="previously, first." Cf. *παροιθεν* in Index.—The character of the dialogue between these two, the "chaff" of the one, and the tottering efforts of the other to arm himself, have an element of comedy, which is not found in the earlier dramatists. P. therefore thinks that the *Heracleidae* was probably the fourth play in a tetralogy, played latest in the day, in the place of the usual Satyric drama (such as is the *Cyclops*); and so partly designed to create laughter.—At any rate, since in this play Euripides

had departed from custom by writing with a view to an existing political crisis, he was probably the less careful to maintain continuously that orthodox tragic tone, to which he was at no time so faithful as were his predecessors. [See the ludicrous features of the *Bacchae*.] His mind is throughout turned rather to political allusion than to dramatic precedent.

687. Cf. *Rhes.* 335, φόβος γένοιτ' ἂν πολεμίοις ὀφθαίς μόνον. P.

688. For ὦ τῶν, "good master," cf. Soph. *Oed. Tyr.* 1145. In these two places the phrase is put into the mouth of a θεράπων. It usually denotes, in the few passages in Tragedy in which it occurs, familiar and friendly remonstrance. It is common enough in the conversations in Plato and Aristophanes. For tragic Iambics it should be avoided as too colloquial.

689. Tr. "Yet at any rate I am prepared to fight (future) with as many in number (acc. of respect) as before."—Cf. *Ion*, 1235, ἀλλ' οὖν λεγόμεθά γε. [Elm. See also Pfl. for this phrase.] Cf. *Thuc.* I. 143, οὐκ ἐλάσσοσι μαχούμεθα, and Soph. *Antig.* 84.

690. Tr. "Slight is the weight which you thus throw into the scale for your friends."—Cf. Aesch. *Pers.* 437, ὡς τοῖσδε καὶ δις ἀντισηκῶσαι ροπή. Pfl.—But notice Eur. *El.* 1274, Λυκαίου πλησίον θηκώματος = "enclosure."—τὸ σὸν is not here necessarily contemptuous, but means, the weight *consisting of you*.

691. δρᾶν is probably to be taken with παρεσκ.; but L. and Sc., art. ἐρύκω, take ἐρύκε δρᾶν together, as "Hinder me *from* doing."

693. Tr. "On the understanding that I shall not stay behind, you may talk on, what you will." παρά = παρέστι. τᾶλλα = "cetera." ὡς μὴ μενούντα is accusative absolute.—"Genitivus Absolutus ipsam rem, Acc. Absolutus alicujus de ea sententiam exprimit," Elm., who qu. (amongst other passages) *Ion*, 965, ὡς τὸν θεὸν σώσοντα τὸν γ' αὐτοῦ γονόν.—"Modo teneas me non mansuram." Pfl.—It is possible that he would have said ὡς μὴ μενούντος, but used the accusative, through the attraction of μὴ μ' ἐρύκε in his last remark. So Reiske in Elm.—See L. and Sc. ὡς, C. I. 3. For the acc. absolute with ὡς, cf. Madvig, *Gk. Synt.* § 182, and Goodwin, *Gk. Moods and Tenses*, § 110. 2, N. 1.

[Elm. in note in Appendix on 693, gives (1) a list of supposed elisions of ι in the dative singular, and would emend in each case, (2) a list of transitions from genitive or dative to the accusative, which transition mostly occurs in participles: e.g., Aesch. *Agam.* 1610, καλὸν δὴ καὶ τὸ κατθανεῖν ἐμοὶ ἰδόντα τοῦτον. Soph. *El.* 479, ὕπεστί

μοι θράσος, κλύουσαν. *Med.* 814, σοὶ δὲ συγγνώμη λέγειν τὰδ' ἐστὶ, μὴ πάσχουσας.]

695, 6. ἐν δόμοισι τοῖσδε = "in this temple of Ζεὺς Ἀγοραῖος," as we gather from θεός, 697. It is just possible that τοῖσδε may = "belonging to the chorus."—οἷσι refers awkwardly to δπλα. For the custom of hanging arms to the walls of temples, cf. *Androm.* 1123, κρεμαστὰ τεύχη πασσάλων καθαρκάσας, and *Hor. Odes* I. 5. 13—16; and III. 26. 3, 4, Nunc arma defunctumque bello barbiton hic paries habebit.—δπλα is here used of *suits* of armour. Cf. 699, 720; i.e., it includes the δόρυ. Cf. 727.

697. ἀπαιτῶ generally has two accusatives, as in *Hel.* 963, ἀπαιτῶ τῇ ἐμῇ δάμαρτά σε.

699. ὀπλίτης is here used strictly as an adjective: cf. 800.

700, 1. οἰκούρημα, cf. *Hippol.* 787, = "a keeping the house."—γίγνεται = "tends to be."—δειλία. The dative states the efficient cause of the action: "remained *through* cowardice." *Madvig, Gk. Synt.* § 41. Cf. ἀγνοία ἀμαρτάνειν.—The θεράπων here goes into the temple to fetch the armour. Alcmena had either remained on the stage silent since her remark in 665; or had then withdrawn into the temple. In the latter case, the arrival of the θεράπων in quest of armour causes her to reappear and remonstrate with Iolaus in 709.

702, 3. στόρνυσι is not found elsewhere in Eurip. B.—ἡβῶ = "is in its prime."

704. δ is the relative to a neuter cognate accusative, which is implied with πονεῖς.

706. γνωσιμαχεῖν, "to fight one's opinion, and so, to change it," only occurs in one other place in the Attic poets, *Ar. Aves*, 555, κἂν μὲν μὴ φῶ μὴδ' ἐβέλῃ μὴδ' εὐθὺς γνωσιμαχήσῃ. Three times in *Hdt.*, e.g., VII. 130, γνωσιμαχέοντες καὶ τᾶλλα, καὶ διὲ χώρην ἄρα εἶχον εὐαιρετόν. The old explanation was, "to know one's own weakness." See *Elm.*—σὴν ἡλικίαν = "a man so old as you:" ἡλ. is not here used in its common sense of ἡβη.

707. For ἀμήχανα see note on 464.—Tr. "To let alone impossibilities. There is no way in which you shall get your youth back again."

709. See note on 700, 1.—For ἐκτός used, as ἐνδον is here, of the mind, cf. *Soph. Ajax*, 640, οὐκετι συντρόφοις ὀργαῖς ἐμπεδος ἀλλ' ἐκτός ὁμλεῖ.

711. For ἀκὴ, prowess, valour, strength in war, cf. 761.—For the construction used with μέλει, cf. *Soph. Philoct.* 1036, θεοῖσιν εἰ δίκη

μέλαι, Aesch. *Prom.* 938, ἐμοὶ δ' ἔλασσον Ζηρὸς ἢ μῆδεν μέλαι. But the object of care is sometimes put in the nom., as in Eur. *Suppl.* 939, δμῶσιν ἄν μέλαι πόνος: cf. Aesch. *Prom.* 3, σοὶ δὲ χρὴ μέλειν ἐπιστολάς. Cf. 96, 354, 713, 717, of the present play.

712. See N.—Τί δέ, so, in colloquial English, “But, come,” “But, I say.”

713. With παιδὸς supply σου. παῖσι, i.e., to the sons of Heracles who survive.—μελ., Impersonal: for the construction cf. 717, καὶ Ζηρὶ τῶν σὼν...μέλει πόνων.

714. See note on 511. So great was the reluctance of the Greeks to mention by name anything unlucky, that, even after the deprecating parenthesis δ μὴ γένοιτο, he uses a colourless expression, τύχη, instead of Death.—Cf. *Iph. Aut.* 88 and 89, ἀπορία κεχρημένοις, ἀπλοῖα χρώμενοι, Cicero *Ep. ad Div.* XIV. 5, adversis ventis usi. Elm. *Med.* 347. Pfl.

717, 8. See note on 711.—ἀκούσεται is used passively, like κλύειν, and *audire*.

719. For δσιος, cf. Plat. *Euthyphro* 12 D, πρὸς θεῶν δσιον καὶ πρὸς ἀνθρώπων δκαιον. In *Cyclops* 125 occurs δσιοι περὶ ξένους, but the idea is one of religion.

721. οὐκ ἂν φθάνοις, “you have no time to lose,” “oportet te quam primum,” is equivalent to a strong command. It takes the *present* participle always, not the aorist. Cf. *Alc.* 662, φντεύνων παῖδας οὐκέτ' ἂν φθάνοις. *Troad.* 456, οὐκέτ' ἂν φθάνοις ἂν αὔραν Ἰστροῖς παραδοκῶν. *Iphig. T.* 245, οὐκ' ἂν φθάνοις ἂν εὐπρεπῇ ποιουμένη.—See notes on 415, 1005.—Here the second ἂν belongs to the participle, (=εἰ κρύπτοις. P.) and so virtually makes a conditional sentence: “you could not be too quick in hiding, supposing you did hide.” For οὐκ ἂν φθ., as a summons, cf. Madvig, *Gk. Synt.* § 177 b. R. 6. And for ἂν with the participles cf. Goodwin, *Gk. Moods and Tenses*, § 42, 3. N. 1.

722. στυγέω, stronger than μισέω, denotes the expression, besides the feeling, of hatred. Cf. Eur. *El.* 1016, ἣν μὲν ἀξίως μισεῖν ἔχῃ, στυγέειν δκαιον.

725. For κόσμω, see note on 568.—πυκάζομαι=“enwrap, and so protect:” cf. *Rhes.* 90, π. τεύχεσιν δέμας.—τέως=“meanwhile;” cf. Ar. *Pax* 687, 729.

727. κόμειν=“carry them:” cf. Soph. *Antig.* 444, κ. σεαντόν.—ἄξύη, the tree is used for that which is made from it. Cf. *Ion* 893.

He means, *δδρν*.—Eur. has in mind Homer's *ἐγχεῖ δέξασθαι*. Theophrastus often mentions the *δέξην*. Elm.—Probably a beech.

728. See note on 671.—The left *πῆχυς*, or fore-arm, bore the shield; the right hand, the spear. But at present (it seems from 725) Iolaus was not armed.

730. Tr. "Nay, but one must go cautiously, for the omen." It was unlucky to stumble at starting. For an instance of an *δρνς*, cf. *Iph. Aul.* 988.—Tibullus I. 4. 19: O quoties ingressus iter mihi tristia dixi Offensum in porta signa dedisse pedem. B.

731. *εἴθε*, to express an ordinary wish, takes the optative, cf. 740, *εἴθε γένοιτο*: but, to express a wish *that cannot be realised*, takes the historical tenses of the indicative. Cf. the use of *εἴθ'* *ᾤφελε* in *Medea* I. See L. and Sc. *εἴθε*, A. VII. 2. b. See also Goodwin (*Moods and Tenses*, § 64, esp. note 1, p. 136); who points out the difference between the force of *εἴ* and *ἦσθα* (had it been used by assimilation). Here we have not a conditional relative clause—no supposition, but a fact; and so the Indic. is used.

732. *λειφθεὶς μάχης*—"left by the battle;" that is, too late for the battle. So in Aesch. *Prom.* 857, *κυρκοὶ πελειῶν οὐ μακρὰν λελειμμένοι*, and Xen. *Cyr.* VI. 3. 29, *λείπεσθαι τοῦ καιροῦ*.

733. *δοκῶν τι δρᾶν* is, by hyperbaton, to be taken with *βραδύνεις*, which is here intransitive.

735. With *δοκοῦντα*, supply *σπεύδειν*.

736. *ἤνικα ἂν* with subj., like *ὅταν*, denotes an uncertain occurrence in future time. *ἤνικα*=*ὅτε*: cf. 741.

739. *τοῦτο* is accusative of respect; cf. *Ion*, 572, *τοῦτο κἀμ' ἔχει πόθος*, Vergil, *Aen.* XI. 14, *timor omnis abesto, quod superest*. Pfl.

740—44. A passage of difficult construction, capable of being explained in more ways than one. (1) The words *οἷος ἂν θεῖην* are, by contact with *τοιούτος*, attracted into their present shape, from the form *ὥστε ἐμὲ θεῖναι*, which had been originally intended. [But this is a unique case of such attraction.]—Translate, "So that I should put Eurystheus to rout." *Τοιούτος* has thus, apparently, two relatives, but really, only the first. So Elm.—(2) After the word *τοιούτος*, he turns, in his excitement, from addressing his *βραχίων*, to addressing himself, and thus, as is common in excitement, breaks off the construction. Translate, "Would that thou would'st prove for me an ally of such a kind as I remember thee to have been in thy prime:—how would I put Eurystheus to rout." So Pfl. and P.—See L. and Sc. *ὥστε*, V. 2. *οἷος*,

III. 2.—(3) Instead of *ολος*, *ολος*, “solus,” is given by some editors in line 743. So Barnes and Matth. See N. If *ολος* is the correct reading, the alteration of *ολος* to *ολος* can be explained as the error of a copyist, who, finding *ολος* in 743 in juxtaposition with *τοιούτος*, and forgetting the preceding *ολος* in 740, assumed that *ολος* in 743 must be really the *ολος* corresponding to *τοιούτος*, and altered accordingly. Reading *ολος*, we have in substance a conditional sentence, with the protasis expressed in the form of a wish (*ελθε γένοιτο* = *εἰ γένοιτο*) followed by an apodosis of the usual form, *ολος ἂν θελῇν*, “then *alone* would I put to rout.” For what is possibly a similar confusion of *ολος* and *ολος* cf. Aesch. Ag. 131.

741. For *μέμνημαι* with a participle, cf. *Hec.* 244, *μεμνήμεθ' ἐς κίνδυνον ἐλθόντες*. Often it takes the infinitive.—Notice *ἡρῖκᾶ ξὺν* (or *σύν*).—*Σπάρτην ἐπόρθεις*. This was not one of the regular labours of Heracles, but is chosen for mention, as bearing on the Pelop. war. See Barnes in Elm. and P.

745. Tr. “This also, which is not good.” He does not necessarily mean that there are other bad accompaniments of *δλβος*. He implies that Eurystheus is a coward; as he had before abused him as *σκαῖος*: cf. note on 458.—For *τόδε...δόκησις*, cf. *Hippol.* 426, *τοῦτό φασ' ἀμιλλᾶσθαι βίῳ, γνώμην δίκαιαν κάγαθὴν*. Pfl.

747, 8. Iolaus exit finally. The metre of the chorus is glyconic; see Pfl.—*παννύχιος*, though here probably only an epithet of the moon as shining by night, is of course strictly applicable solely to the full moon. Cf. Pindar *Olymp.* III. 20 (36), *διχόμενις δλον χρυσάρματος ἐσπέρας ὀφθαλμὸν ἀντέφλεξε μῆνα*.

749. Homer's *φασσιμβρότου ἡελιοιο* was in the mind of Euripides. *φ.* occurs nowhere else in Trag.—This chorus further contains the Homeric words *πολυαινετος, μῆνις, ἡμεβεις*.—For this appeal to nature (and to the sun, as seeing all things, and travelling with the tidings), Pfl. qu. *Med.* 752, and 1251, *ὦ γὰρ τε καὶ παμφαῖς ἀκτὶς ἀελίου*, and the *ὦ γῆ καὶ θεοί* of the orators. [The calling to witness heaven and earth has always been common enough: but the fancy which permeates modern poetry that the moods of nature sympathise with those of man, a projection of the sympathies of humanity on to the inanimate, is purely modern. The Greeks, it is true, peopled their Olympus with idealised human qualities; but they were too little self-conscious, and too much self-contained, to cherish an idea that nature, while controlling the destinies, reflected also the emotions, of man.]

752. Tr. "Shout in heaven," or, "Proclaim it in heaven." [Pfl. takes *λαγχ.* as neuter. See his note. B. takes *οὐρανῶ*=*εἰς οὐρανόν.*]

753. *παρὰ* conveys the idea of motion.—Observe the *α* in *παρὰ* before *θρ*, a mute and a liquid; which is unusual, even in lyrics. So in Soph. *Ajax*, 1220, *ὑπὸ πλάκα Σουνίου*, *Trachin.* 1011, *κατὰ τὲ δρῖα πάντα καθαίρων*. Elm.—*δλεθρίαν*, Eur. *Suppl.* 116, *κακόφρονας*, *Antig.* 1104, P. The two last occur in Iambic lines.—*ἀρχέταν*, that is, of Zeus: here is an adjective, but is a noun in *El.* 1149: cf. *Androm.* 3, *τύραννον ἐστλαν*.

754. See N.—Supply *νάοις* or *δόμοις*. Cf. *Iliad* VI. 378, 9: *ἥ πη ἐς γαλῶν... ἥ ἐς Ἀθηναίης ἐξοίχεται*.

755, 6. *μέλλω*, that is, I and my fellow-citizens.—Observe that *περί* governs both *γᾶς* and *δύμων*. So, probably, *πρὸς* in 226.

757. *ὑποδεχθῆς* is the passive form used in *middle* sense, instead of *ὑποδεξάμενος*. Since there *is* a middle form, this preference of the passive is very curious. See Elm. Matthiae (*Gk. Gram.* § 496. 6), in classifying the various interchanges of the Moods of the Gk. verb, qu. the use of *οικημένος*=*οικῶν* by Hdt. I. 27.

758. *κινδυνον τέμνειν* does not elsewhere occur. Tr. (1) "To enter upon, to incur." The phrases *τέμνειν σπονδὰς*, *Hel.* 1235, and *φίλια τέμνεσθαι*, Eur. *Suppl.* 375, may have been in his mind: in Pind. *Ol.* 13, 57 is *τέμνειν μαχᾶν τέλος*, "to incur danger in battle." (2) "To cut my way through," in a literal sense, as in *Odys.* III. 175, *τέμνειν πέλαγος*.

759. *ὡς Μυκήνας* is by attraction from *ὡς Μυκῆναι εἰσιν*. Cf. Madv. *Gk. Synt.* § 20. R. 3.

761. *πολυαινετος*, which is not elsewhere found in Trag., is Homeric for *πολύαινος*.—For *ἀλκή* cf. note on 711.

762. *κεύθειν* here and in 879="to cherish;" but in 778 (if *κεύθει* is read for *λήθει*)="hide;" which is the literal meaning. See note on *πυκάζου*, 725.

765. See N.

767. Tr. "Is grateful to me." ["Owes me a favour." P.] See note on 334.

769. See N.

770, 1. *οὐδας γᾶς*, the surface or face of the land.—For *σὸν σὸν*, cf. *Bacch.* 963, *μόνος σὺ πόλειω τῇσδ' ὑπερκάμνεις,μόνος*. Pfl.—With *πόλις* supply *σὴ ἐστί*.

773, 4. *ἀπορεσον ἄλλα*="abige alio." B.—See N.

775, 6. Tr. "On the ground of the merit which is mine, I do not deserve to be expelled." For the dative see note on 474, and cf. 660,

789.—For *δικαίως εἰμι* with infinitive, see 142, and L. and Sc. C.: it is a *prose* phrase: but occurs in Ar. *Nubes* 1434, *δικαίως εἰμι κολάζειν*.

777—9. See N.—*πολύθυστος τιμή*. Many of these compound adjectives are used with substantives, for a genitive, to express the nature of the substantive and that in which it consists. Cf. Eurip. *El.* 126. *πολύδακρυον ἡδονάν = δακρύων ἡδονάν*: and so *πολύθ. τιμή = τιμή πολλῶν θυσιῶν*.

Notice *ἀελ.*—*οὐ λήθει = “does not forget thee,”* Elm., or, possibly, “does not forget thine honour.”—*φθινᾶς -άδος*, a feminine adjective, = “waning.”—The meaning of *μηνῶν φθινᾶς ἡμέρα*, no one knows. The beginner is aware that the moon and the month corresponded, and that *μὴν φθίνων* was used to denote the last days, the waning, of either. There seem to be three equally possible ways of explaining this difficult passage:

(1) That *φθινᾶς ἡμέρα* does not mean any day in particular, but, generally, the waning month. Translate, with Pfl., “Nor with the waning months cometh forgetfulness of thine honour.”

(2) That by *φθ. ἡμ.* is intended the *last day* of the month. But though the first day, or *νεομηνία* was a holiday, the last day (*ἐν τῇ καὶ νέᾳ*, see Ar. *Nubes* 1131—4, 1191) was not so, except when it corresponded with the first of the new moon, as happened six times a year.

[*N.B.* It was only the full months of 30 days (*πληρεῖς μῆνες*) which really had a *ἐν τῇ καὶ νέᾳ*; so that the last day of the old month only coincided with the first of the new six times a year: i.e., not in the *κοῖλοι μῆνες*, those of 29 days.]

[(3) That *φθινᾶς ἡμέρα* has *no reference* to *μὴν φθίνων*, but alludes, in some unexplained way, to the *τριτομηνίᾱς* festival, which was held on the third day of the month in honour of Pallas. This appears to have been the opinion of Hesychius, quoted in Pfl.] Probably the whole passage has reference to the Panathenaic festival.—See discussion in Pfl.

780. With this line supply *κραίνονται*: since the words *οὐδὲ... ἡμέρα* are probably parenthetical, that is, epexegetical of *τίμα κραίνεται*. So Pfl.

781. The Acropolis. So in *Ion*, 12, *Παλλάδος ὑπ’ ὀρθῷ*, and *Herc. F.* 1178, *τὸν ἐλαιόφορον ὄχθον ἔχων ἀναξ*. Also in Ovid. *Metam.* 11. 712, *festas in Palladis arces*.

782, 3. *ὀλόλυγῇ* and *ὀλόλυγμα* is the (1) *joyous cry* of (2) *women*. For (1) cf. *Med.* 1176, *εἰτ’ ἀντίμολπον ἦκεν ὀλόλυγῆς μέγαν κώκυτον*. For (2) cf. *Soph. Trach.* 205, *ἀπολολυξάτω δόμος, ... ἐν δὲ κοινῷ ἀρσένων ἴτω κλαγγά*, *Xen. Anab.* IV. 3. 19, *συνωλόλυζον δὲ καὶ αἱ γυναῖκες ἀπασαι*.

But, in Soph. *El.* 750, the στρατὸς ἀνωλόλυξε τὸν νεανίαν in pity. Elm.—παρθένων is an adjective in agreement with ποδῶν. Cf. *Hippol.* 1066, παρθένον ψυχὴν ἔχων, *Phoen.* 838, παρθένῳ χειρὶ. Cf. "Advena exercitus," Verg.—ὑπὸ, to the music or tune of. Cf. ὑπὸ ποικιλοφόρμῳ γος δοιδῶς, Pindar, *Ol.* IV. 4.—κρότος is used in *Ran.* 157 of the hand.

784. This θεραπῶν is the servant of Alcmena (see 788, 890); the former was the servant of Hyllus. [P. disagrees.]—μύθους, here, in good sense="tale, story," cf. 812, 952.

785. With ἐμοὶ supply λέγειν, from κλυεῖν, by a sort of zeugma. Cf. Soph. *Oed. Tyr.* 1234.

786. For ἰδρύεται, cf. 397. The usual phrase is στηῆσαι τροπαῖα.

788. διήλασέν σε. This phrase does not elsewhere occur. But it is not an impossible expression, and has the meaning of διήγαγεν.

790. ἐλευθεροῖς is used with reference to the previous line, and probably με is emphatic, as it is in *Med.* 432, Καὶ γὰρ εἰ σὺ με στυγείς, οὐκ ἂν δυνάμην σοὶ κακῶς φρονεῖν ποτε, and μοι in Eurip. *And.* 237, ὁ νοῦς ὁ σὸς μοι μὴ ξυνοικεῖη, γύναι.—Tr. either, "free me from one ill, (fear,) for I fear;" or "free me from (the apprehension of) one mischance."

791. With θέλω supply ζῆν.—εἰ μοι ζῶσι=μὴ οὐ ζῶσι. Cf. Aesch. *Prom.* 997, ὅρα νῦν εἰ σοι ταῦτ' ἀγωγὰ φαίνεται. See Goodwin, *Moods and Tenses*, p. 86 (§ 46, note 6. c). Cf. 248, and 645.

793. For Iolaus' restoration to youth, see Ovid, *Metam.* IX. 397 sq. B.

794. With πράξας κάλλιστα (adverb) supply τὰ αὐτοῦ. So L. and Sc. πράττειν, IV.; who quote Soph. *Oed. Tyr.* 1006, εὐ πράξαιμι τι, as a proof that πράττειν in this phrase is transitive. But it may just as well be intrans., and τι adverbial. See next note.

795. ἡγωνίζετω is a strong word used by way of contrast to the weak and neuter πράττειν of the preceding line. See note on 653.

798. μάχης ἀγῶνα. The same phrase occurs in Soph. *Trach.* 20.

800. ἐπεὶ is used after a single complete act. So ἐπειδὴ 819.—For δπλίτην cf. 699. Notice ἀλλήλοισι with verb in *first* person: he had intended to say ἀντέταξαν, as an impartial observer; but, remembering that he had been a sharer in the fight, he alters the person of the verb, but cannot go back to say αὐτοῖς for ἀλλήλοισι.

801. κατὰ στόμα="face to face, adversâ fronte," cf. *Rhes.* 409, ἀρσίοις ἐμπεσὼν κατὰ στόμα. In Xen. *Anab.* III. 4. 42, οἱ ἀπὸ στόματος="those from the front line."

802. See 168. So in Eur. *El.* 94, βαλνεν πόδα. The instrument of motion is added in the accusative. Jelf [*Gk. Gram.* § 558. 2] qu. many cases where verbs of stepping take an acc. of the step or its equivalent. Cf. *Alc.* 1153, νόστιμον ἔλθοις πόδα. The acc. would seem to be cognate in character; or, does it limit the action and extent of the neuter verb? Cf. *Iph. Taur.* δωμάτων προσαμβάσεις ἐκβησόμεσθα.

805. See N.—For εἶναι in this sense of “to let alone,” cf. note on 1041, and *Iliad* XXIV. 71, κλέψαι εἴσομεν Ἑκτορα (let us let alone our plan of stealing the body of H.).—The sense of this line is imperative. Other examples of past tense for present, used in speeches, are qu. in Elm.

807. ἀνδρὸς στερήσας=“in depriving her of only a single man” (i.e. in the way which I am about to suggest). Cf. *Androm.* 909, κακὸν γ’ ἔλεξας, ἄνδρα δίσσ’ ἔχειν λέχη.—ἀλλά is used as a hortative, like *at* in Latin. The construction is altered: instead of balancing the preceding line with “ἀλλὰ ἐμέ, κτάνων, ἐργάσει κακόν,” he breaks into the imperative; but keeps the ἀλλά.

808. ἄγουν=“abduc tecum;” which is the force of the middle, as in 256, ἐφέλκεσθαι.—Cf. *Iliad* III. 92, γυναῖκα τε οἰκάδ’ ἀγέσθω. Pfl.

810, 1. ἄφες=“permitte.”—After ἐπῆνεσε, which is used absolutely, he qu. the praise.

813, 6. Tr. “He, captain though he was, yet neither for shame of those that heard the words, nor shame of his own cowardice, got heart to draw near to the sword of valour, but remained poltroon.” For αἰδώς, cf. 6, 43, 101, 200, 460.—Possibly στρατηγὸς ὢν is not concessive (=καίπερ ὢν), but is to be taken only with line 814=“nor, inasmuch as he was captain.”—αὐτὸς αὐτοῦ=ἐμαντοῦ, σεαυτοῦ, ἑαυτοῦ. [Elm., who spells αὐτοῦ and qu.] Aesch. *Ag.* 836, τοῖς αὐτὸς αὐτοῦ πῆμασιν βαρύνεται (=ἐαυτοῦ), and Soph. *Oed. Col.* 929, αλσχύνεις πῶλιν τὴν αὐτὸς αὐτοῦ (=σεαυτοῦ).—εἴτα is indignant.

817. δουλώσων is active for middle: for the middle voice of this word means “sibi in servitutem redigere.” Elm. Pfl.—The future middle would be a cumbrous form for use; and in this passage the centre of thought is the indignity done to those enslaved, and not the gain secured by their subduer.

820. With οὐ τελουμένας supply ὄντας, not εἶναι.

821. οὐκ ἐμελλον. See note on 178 for explanation of this construction.—ἀφίεσαν=“emiserunt.” No doubt sacrifices were offered on both sides.

822. See N.—Amongst these victims (unless Euripides has forgotten) was Macaria. But the interest of the audience (intensified, no doubt, by the existing Peloponnesian war) was now centred in the downfall of the Argive enemy; and it would have been impossible to enlarge on the death of M. without distracting attention from that downfall. The mere mention of her name must have been followed by lamentations and enquiries of Alcmena; since, as far as we gather from the play, A. had not yet been told of the heroic offer of M.—In the *Hecuba*, as Elm. notes, the death of Polyxena is narrated to her mother in sixty-five lines:—but of that play the death of the heroine is the main feature: in the *Heracleidae*, the political parallel is paramount.—For οἶριον cf. *Hel.* 1587, αἵματος ἀπορροαὶ οὔρια.

823. οἱ δ': notice the Homeric use of the article as a demonstrative, here, and in 828.—*Either* the first οἱ δὲ refers to the generals, and the second to the troops: *or*, οἱ δὲ ἄρμ., standing for οἱ δὲ οἱ μὲν ἄρματα, = "and the troops were some in act to mount, while others, etc."—Take ὑπ' ἀσπίδων πλευραῖς together = "under shelter of, sub clypeorum lateribus."

825. παραγγέλλω, here and in 908, is used with the neuter accusative only: but in Xenophon usually with ποιεῖν, or some other infinitive.

826, 7. τῇ...καὶ τῇ. The repetition of the article shews *either* that these are two separate statements, "the soil that gave you birth, and that gives you the means of life" (P.) *or*, it is possible that βοσκούση refers to the μέτοικοι and τεκούση to the native citizens.—τεκούση probably alludes to the Athenian boast that they were αὐτοχθόνες.—For τῶν = "man," cf. 595 and 866.—For ἀρκέω, cf. 323 and Index. [On συμπολεῖται, the editors qu. from *Pollux* 3, 51, that it is a word οὐ δόκιμον, though used by Eurip. in *Herac.* and *Theseus*.]

828, 9. For θέλειν = "choose" cf. Index and Xen. *Anab.* III. 2. 16, θέλουσι μὴ δεχέσθαι ἡμᾶς.—ἐλίσσεται, *supplicabat*, does not denote that Eurystheus was here timid, but that he had to beg hard to get his troops to face the Athenians. [Pfl. But not so Elm.]

830. With ἐσήμνη supply ὁ σαλπικτής, but the verb is practically impersonal. Cf. Hdt. VI. 27, φιλέει δὲ κως προσημαίνειν (supply ὁ θεός), and Thuc. IV. 52, ἐσεισε.—ὄρθιον, loudly, is almost an adverb. See 864, λαμπρά, and cf. Aesch. *Pers.* 389, ὄρθιον ἀντηλάαξε ἤχω, and Index.—For the *Etruscan* trumpet see Pfl., who qu. Scholiast on *Ajax* 17, κῶδωνος ὡς Τυρσηνικῆς.

832. αὐχεῖς = "do you *think*," cf. 333, 353, 931.—βρέμω is strictly used of the *roar* of a wave, etc., but in *Bacch.* 161, of a lute.

834, 5. πῖνυλος is strictly used of the *sound* of oars in time, but here, of the simultaneous stroke of the spearman. See Pfl. Cf. Aesch. *Theb.* 856, χερσὶν πῖνυλον. With εἶτα supply of Ἀργεῖαι.

836, 7. ἐπαλλαχθεῖς = "consertus." Cf. Xen. *Mem.* III. 8. 1, μὴ πῃ ὁ λόγος ἐπαλλαχθῇ. Cf. Verg. *Aen.* x. 361, haeret pede pes, densusque viro vir.—ἐκαρτέρει = "held sternly on."

838. ἦν = "there arose," "there were to be heard." Cf. *Hec.* 929 κέλυσμα δ' ἦν, and Pfl.

839. With τὰς Ἀθ., supply οἰκούντες: a Zeugma. Cf. Index.—γῆς is masculine; cf. Aesch. *Prom.* 369, λευροῦς γῆας.

840. Cf. *Med.* 1276, ἀρξαι φόνον τέκνοις = "*arcere*."

844. Take ὁρέξας δεξιὰν together.

845. ἐμβῆσαι, causal, with double accusative. Cf. *Cycl.* 467. Tr. "to put him into a chariot." Iolaus seems to have been alone; not in the chariot of Hyllus. Nothing is said about a charioteer.

847. ἐπεῖχε = "he pressed hard on, pursued." ["instabat" Elm., but "direxit" Pfl.] In *Bacch.* 1131, it is quite intransitive: ὄχλος τε πᾶς ἐπεῖχε.—Observe that τὰπὸ τοῦδε is without μέν.—Take κλύων with ἀλλων, to hear *from*: cf. 853.

849. Going out over the hill of Athena in the demos called Pallene, or Pallenon, between Athens and Marathon. Cf. 1031, and Hdt. i. 62, ὡς ἐκ Μαραθῶνος ἦσαν ἐπὶ τὸ ἄστυ ἀπικνέονται ἐπὶ Παλληνίδος Ἀθηναίης ἱρόν. [But P. thinks Pallene was towards Megara.] At any rate, distinguish this place from the peninsula and town in Chalcidice.

852, 3. ἀποτίσασθαι δ. ἐχθ., literally = "to get the foe to pay back;" and so, to exact from them: cf. 882, and Aesch. *Ag.* 1263. Pfl. qu. Xen. *Anab.* III. 2. 6, ἀλλὰ τούτους μὲν οἱ θεοὶ ἀποτίσαιντο.—For κλύειν "to hear *of*," cf. 847. For the double acc. cf. *Madv. Gk. Synt.* § 25.

854, 5. The appearance of νέφος, nebula, mist, was perhaps caused by contrast with the light of the stars.

856. For γ' see N.—P. would explain γε as qualifying οἱ σοφώτεροι, in the sense that "none but the σ. were of that opinion." Or possibly γε accentuates the statement, making it a surprise.

857. Hebe appeared in her double capacity: wife of Heracles, and goddess of youth.—δ. = "murky."

858. τύπος, here = "form," not "blow." So in Aesch. *Theb.* 488, Ἰππομέδοντος σχῆμα καὶ μέγας τύπος, and in *Eum.* 49.

860. Eurystheus was really killed, not only captured, at these rocks. But the poet makes him survive that he may fulminate his oracle against Argos. [See in *Elm.* the quotations at length from Apollodorus and Pausanias; and from Strabo, a description of the site. He refers to Wheeler's *Travels in Greece*, p. 436].—See further *Hippol.* 979, 1208. The legend of Σκέρων or Σκίρων the robber is well known.

861. ἀκροθίνιον = "spolia opima," is usually plural.

864. λαμπρὰ, adverb. See 830, note on ὄρθιον.

865, 6. This was the advice of Solon to Croesus.—{ηλοῦν = "to pronounce happy," like εὐδαιμονίζειν, cf. Aesch. *Prom.* 330. But P. tr., "to envy."—For πρὶν ἂν cf. 180.—For τις cf. 595 and 827.

867. τροπαῖε = "the giver of victory, the god of battles:" cf. 937, and Soph. *Antig.* 143, εἰπων Ζηνὶ τροπαίῳ πάγχαλκα τέλη, and Eur. *El.* 671.

868. ἐλεύθερον = "free from:" cf. *Hec.* 869, τοῦδ' ἐλεύθερον φόβον.

870. The genitive, in the sense of gratitude or thanks *proceeding from* or connected with.

871, 2. Here and in 897, πρόσθεν and πάρος carry the mind back to the past, and therefore the participles are put in the present, describing the condition then still existing.—With ἐπίσταμαι supply θ. ὁμ.

874. For the single δὲ instead of καὶ, or instead of μὲν, δὲ, cf. *Med.* 99, μήτηρ κινεῖ κραδίαν κινεῖ δὲ χόλον, Aesch. *Pers.* 403, ἐλευθεροῦτε πατρίδ' ἐλευθεροῦτε δὲ παῖδας. *Elm.*—τοῦ κακῶς δλουμένου is a colloquial phrase, appropriate only to Comedy. It is intended here for both prophecy and imprecation. [See *Cycl.* 474, and other examples from fragments of Satyric plays in Pfl.]

876. ἐμβατ. is usually with εἰς: cf. Demosth. 894, 4, where ἐμβατ. εἰς οὐσίαν is used of creditors.—κλήρους χθονός, "Your lots in the land," is supposed by some to allude to the partition of Peloponnesus among the Heracleidae.

879. For κεύθων, cf. note on 762.

881, 2. For παρ' ἡμῶν, cf. 201, 370.—For ἀποτίσασθαι δ. (ἐχθρούς) cf. note on 852.—For the sentiment, cf. *Androm.* 437, 8. P.

883. Tr. "Regarding first your pleasure."

884. See N.

885, 6. Cf. Aesch. *Prom.* 108, ἀνάγκαις ταῖσδ' ὑπέξενγμαί, Soph. *Philoct.* 1025, ἀνάγκη θυγέλις.

892. For the metres, which are glyconic, but complicated; and which begin with a catalectic iambic senarius, see Pfl.—*μέν* is to be taken with *δε* in 895.—With *ἡδὺς* supply *ἂν εἴη*, making the apodosis complete.—*λίγεια*, of the nightingale, λ. *μυνύρεται*, in *Oed. Col.* 671, and in *Pers.* 332, of *κωκύματα*, is usually of *sad* sounds.

893. *εἰνί=έν*. *ἐπὶ* is more common in this sense, as in *Med.* 193, *ἐπὶ τ' ἐλαπιναις καὶ παρὰ δειπνοῖς*.—*λωτὸς*, not found in Aesch., Soph. or Pind., is strictly an African *tree*. Cf. *Iphig. Aul.* 1036, *διὰ λωτοῦ Αἰβύος*. Compare with this use, *ὀξύη* in 727.

894. *εὐχαρις* "gracious," an epithet of Aphrodite, occurs twice only in Eurip. Cf. *Med.* 631.

897. See note on 871. Tr. *either*, as in 871, "Who before were not thought to be so," or "Who were before held of no account," [Elm., Pfl., B.] for which rendering cf. *Troad.* 609, *θεοὶ τὰ δοκοῦντ' ἀπώλεσαν*, and *Hec.* 294, *ἐκ τ' ἀδοξούντων ἰὼν κακ τῶν δοκούντων*.

899, 900. *Μοῖρα* and *Αἰὼν* are here personified. "Destiny" and "Time" (regarded as applying to the duration of a man's life) are probably the nearest equivalents. [Elm. thinks *αἰὼν* is here an epithet of Zeus, and qu. Eur. *El.* 1248, *πράσσειν ἃ μοῖρα Ζεὺς τ' ἔκρανε*.—Pfl. from Buttmann refers to an old notion that *χρόνος* and *Κρόνος* were the same word.—Consult B.'s note.]

901. *τίνα* here emphasises *ὁδόν*:—*δικαίον* is here of two terminations.

902, 3. Tr. "Thou hast thy path (never were it right to take this from thee), thy path of justice, even to honour the gods."—*τιμᾶν θεοὺς* should be taken, as above, twice over, for *τόδε=τιμᾶν θεοῦς*. Take *ἀφελέσθαι* as middle=delere, tollere. [But Hermann takes *τόδε=δικαίον ὁδόν*. See P.'s note.]—For this characteristic of Athens, cf. *Act. Apost.* XVII. 22, "Ἄνδρες Ἀθηναῖοι κατὰ πάντα ὡς δεισιδαιμονεστέρους ὑμᾶς θεωρῶ.

903—5. Tr. "And he that saith thou dost not, treadeth hard on madness, when proofs such as these are published."—For *ὁ μὴ σε φάσκων* "he that denies thou dost," cf. *οὐ φημι=nego*, *μὴ* is here used because an indefinite class of persons is referred to. Cf. Madvig *Gk. Synt.* § 207.—Cf. *Bacch.* 853, *ἔξω δ' ἐλαύνων τοῦ φρονεῖν*. See the use of *ἐλαύνω* in 1007.—Cf. also Plato *Gorg.* 486 A, *τοὺς πόρρω αἰὲ φιλοσοφίας ἐλαύνοντας*. Pfl. The idea is of driving a chariot.—For *ἐλεγχος*, disproof, proof to the contrary, cf. 404.

906—909. For παραγγελλει cf. note on 825.—θεός is here monosyllabic.—παραιρῶν = “taking away *some of...from*,” gov. by παρ. Cf. *Iphig. A.* 1609, λύπη δ' ἀφαίρει. But in *Soph. Antig.* 368, νόμους παραιρῶν = “violating.”—παραιρῶν here takes the privative genitive τῶν ἀδίκων after παρὰ and the verb of removal or deprivation; and φροῦρήματος, a partitive genitive denoting the source from which abstraction was made.—Compare again the Magnificat: *Luc. Evang.* I. 51—53, διεσκόρπισεν ὑπερηφάνους διανοίᾳ καρδίας αὐτῶν, κ.τ.λ.

910. ἔστιν = “he really is.”—With βεβακῶς supply “thither.” But in *Aesch. Pers.* 1002, βεβᾶσι is an euphemism for τεθνᾶσι; see notes on 382, 511, 714, and 946.

911. τῶς is only used in Lyrics.

912, 3. See N.—φεύγω = “reicio.”—Αἶδα, genitive. Cf. *Od.* XXIII. 252, κατέβην δόμον Αἶδος εἰσω.

914. On mount Oeta.—δαισθεῖς from δαίω, “to burn:” δαῖσθεῖς fr. δαῖζω, “to cleave.”

915, 6. χροῖται = χρώζει, “touches.” Cf. *Med.* 497, κεχρώσμεθα, and *Theocr.* x. 18.—Note the quantity of χρῦστέαν.—Hebe, παῖδα Διὸς μεγάλῳ καὶ Ἥρῃ χρυσοπέδιλου, *Odys.* XI. 603.

917, 8. H. is here the god Hymen, and not the song.—ἡξίωσας = honorasti, “hast glorified:” but cf. 947, and *Soph. Ajax* 1114, οὐ γὰρ ἡξίου τοὺς μηδένas.

919. Tr. “Most things resemble many others.” [But there are various ways of taking this passage. (1) Most things happen suitably to many people. So L. and Sc. (2) Most things resemble each other in many things, or, to many people. (3) Many odd things happen. This is P.'s paraphrase. (4) Many people resemble each other in most things: Pfl. Elm. would favour (1), and explains πολλοῖς as the Heracleidae. He notes that πολλὰ πολλοῖς is a very favourite phrase.—See N.]

920, 1. For this statement, Elm. qu. Pausanias, and *Iliad* VIII. 362.—ἐπικούρον = “Ally.”

923. κελvas is genitive.

924. See N.—ἐσχεν = “checked, cohibuit,” as in *Bacch.* 555, ὕβριν κατέσχεas.

925. πρὸ δίκas seems to mean *beyond*, in the sense of πέρα. See exx. in P.

926. φρ. ψυχὰ τε almost = “the thoughts of my heart” = hendiadys.

928. The Ἀγγελος here is possibly the same person as the second θεράπων in 784.—He, attended probably by others, brings the captive Eurystheus to Alcmena. An English audience would scarcely stomach this gloating at and taunting a beaten foe. But times have altered. Zenobia was, and Cleopatra escaped being, the chief gazing-stock at a Roman triumph. Much more then would they “bind their *kings* in chains.”—But see note on 966.—εἰρήσεται is Passive.

930. Supply σοὶ ὄραν, to correspond with τῷδε τυχεῖν, and τε. “and in no degree less unexpected for him to meet with.”

931. πῶχει=“thought:” cf. note on 333. Cf. τὸν οὐκ οὐκ’ αὐχοῦντα, Aesch. *Eumen.* 561.

932. Tr. “weighty with his army.” The phrase is explained in various ways: (1) with a great mass (mole) of his army, Pfl.; (2) adapted for toil (Matth.); (3) laboriosissimo, full of toil (Herm.).—Cf. Aesch. *Pers.* 320, πολῦπονον δόρυ νωμῶν.—For ἀσπίς used collectively, cf. *Phoen.* 78, πολλὴν ἀθροῖσας ἀσπίδ’ Ἀργείων ἀγει.

933. Tr. “With thoughts far loftier than his fate,” or, perhaps, “despising chance,” in the sense of καταφρονῶν τῆς τύχης. See note on 258, and *Androm.* 700, φρονοῦσι δήμου μείζον. Elm.

934. πέρσων=“to sack:” like the Latin future participle, denoting certainty of purpose: cf. 992.—With τὴν ἐναντίαν supply τύχην. [Since τύχη both precedes and follows it. But Elm. after Barnes would supply ὁδόν.]

935. δαίμων=“Fortune.” Cf. Soph. *Oed. Col.* 76, πλὴν τοῦ δαίμονος.

936, 7. μὲν οὖν=immo. Cf. 942.—βρέτας is here used in its strict sense of a wooden image of a god. Cf. *Phoen.* 1250.—For τροπαίου, see note on 867.—ἵστασαν=“were then erecting, statuebant.”—ἕστασαν was the old reading. In *Iliad* XII. 56, and *Odyssey* III. 182, ἕστασαν is used actively. But cf. *Odyssey* VIII. 435, τρίποδ’ ἵστασαν.

939. From, or after, being a fortunate man: cf. note on 613, and Demosth. 270, ἐλεύθερος ἐκ δούλου γεγονώς.

941—3. ὦ μῖσος is predicative, that is, makes a statement,=“O thou who art.”—μὲν οὖν=“so then.” Cf. 936.—ἐναντίον, advb.

946. This phrase is an euphemism for τεθνηκότα: see note on 910. See also *Alc.* 1092, where κελὴν ὅπου κέρ ἐστι τιμᾶσθαι χρέων is spoken of one dead and known to be dead.

947, 8. For ἤλιως cf. note on 918. ἐφύβρ.=“insult *over*,” καθυβρ.=“entreat despitefully.”—ἐτλης. Alcmena uses this word, remembering τλήθι in 943:

949. *καί*, "etiam."—*κατάγειν* is used as the active of *κάτειμι*. Here the meaning is clearly "*sent down*" not "*took down*." Conversely, *πέμπειν* is often to *take on the way*, to *escort*, instead of to *send*.

950. In this line there is no *καί* or *τε* with *ὑδρας*. We must therefore explain *ἐπεμπες* as *epexegetical* of *κατήγαγες*. Cf. note on 178.—*λέγων*="bidding him;" cf. Soph. *Philoct.* 101, *λέγω σ' ἐγὼ δόλω Φιλοκτῆτην λαβεῖν* (a line remarkable, like Aesch. *Prom.* 612, for absence of caesura), *Ag.* 925, *λέγω κατ' ἄνδρα, μὴ θεὸν, σέβειν ἐμέ*.—"Hydras and lions" only means one of each: a common idiom.

951. *ἐπεμπες*="were ever sending."—The *δὲ* corresponds with *μὲν* in 946.

953. For *ἤρκεσεν* see note on 313.

956. *νηπίους*="infantes;" infants in our legal but not necessarily in our literal sense.

958, 9. *οἱ* refers to *ἄνδρες*, or to the inhabitants of the *πόλισμα*.—Cf. *Med.* 453, *πάν κέρδος ἡγοῦ ζημιουμένη φυγῇ*.

960. *ἐξειργασμένον* is here in active sense. But in Soph. *Aj.* 377, and *Bacch.* 1039, it is probably passive.

963. For *ἐργει* see note on 662.

966. Cf. *Hec.* 399, *οὐκ, ἦν γε πείθῃ*. Pfl.—For *ζῶνθ' ἐλωσιν*, the prose word is *ζωργεῖν*.—This adjectival sentence expresses the circumstances in which the statement (*οὐ καλὸν κτανεῖν*) of the principal clause will take effect. *ὄντιν' ἂν* may be resolved into *ἐάν τινα*.—Credit is here justly taken by an Athenian for this refusal to butcher in cold blood: but he would seem to insinuate that an equal reluctance did not extend to the rest of Greece. Eurystheus, however, in 1010, speaks of it as a common idea of Hellas: for an illustration of which, cf. *Thuc.* III. 58, *ὥστε καὶ τῶν σωματῶν, κ.τ.λ., qu.* by Pfl.

967. Tr. "And that decision did Hyllus brook?" Literally, "that these things had been decided on."—Notice the double augment.

968. For *οἶμαι* see note on 511.—*ἀπιστήσαι*, here="disobey." So in Soph. *Antig.* 219.

970. There are two ways of taking this line. I. Literal: "*Then* was he wronged" (i.e. deprived of his just right, because he was not at once granted a soldier's death; you must not therefore wrong him now again). II. Ironical: "*It was then* that he did not get his deserts" (he ought to have been at once made an end of). The former is preferable, as the *ἄγγελος* is pleading hard for Eurystheus. [Hermann pro-

posed to transpose this and the next following line; see P. But Pfl. objects.]—For *τότε*="at that former time," cf. *Aen.* x. 532, *tum.* Pfl.

971. *οὐκοῦν*,="is it not then," should have a note of interrogation at the end of this line. Tr. "Is it not then still right that he should pay a penalty?" Cf. note on 1005.—For phrases like *ἐν καλῷ* see Pfl.

972. Cf. 344. *ἂν* with optative here, as often, is equivalent to a mild, or polite, future; being the apodosis to a conditional sentence of which the protasis, "if you were not to object," or some such clause, has to be supplied. So in English "I should like a walk." Cf. Aesch. *Prom.* 291, *οὐκ ἔστιν ὅτῳ μείζονα μοῖραν νειμαίμ' ἢ σὺ.*

974. *ἔχειν μέμψιν* here="to get blamed;" but in Aesch. *Prom.* 445, *μέμψιν ὅτιν' ἀνθρώποις ἔχων* means, having no ground of complaint against men (indirect object).

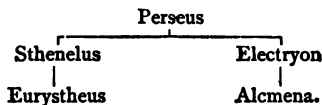
978, 9. *θρασεῖαν*="overbold, audacious."—*τήν* no doubt introduces a quotation of the epithet. Cf. 1015. P. well compares *Prom.* 834, *προσηγορεύθης "ἡ Διὸς κλεινὴ δάμαρ"* (cf. also *P. V.* 79, *τὴν ἐμὴν αἰθαλίαν*: "my cruelty, as you call it") and *Hippol.* 640, *μὴ γὰρ ἐν γ' ἐμοῖς δόμοις εἴη φρονούσα πλείων ἢ γυναῖκα χρῆ.*

981. Cf. 435.—Tr., supplying *εἶναι* with *συγγνωστὸν*, "that you have a very terrible, and a pardonable hatred for this man, I am well aware:" or, perhaps, supplying *ἐστὶ*, "'Tis a terrible thing, and yet a pardonable, for you to hate this man: that know I well."—For *δεινὸν* *τι* see L. and Sc. *τις*, A. 8; and for *τις* intensifying cf. 116.

984, 5. *μηδὲν* is stronger than *τε*—*ψυχῆς πέρι*="for my life."—Taking *τινὰ* with *δειλίαν*, tr. "from which conduct one would necessarily incur some taint of cowardice."

986. *ἐγὼ δέ*="but I may say I took upon myself."—For *ἡράμην* cf. *ἀρεσθαι* in index.

988. It will be seen that they were very decidedly cousins: for



Also, the mother of Alcmena was a daughter of Pelops. Cf. 211, and note. And the mother of Eurystheus was also a daughter of Pelops. See Thuc. I. 9, where Atreus, a son of Pelops, is called *μητρός ἀδελφός* of Eurystheus.

For *Ἡρακλῆς*, see note on 8.

990. For κάμνειν νόσον, cogn. accusative, cf. Plat. *Rep.* 408, E, same phrase.—For ἐθηκε κάμνειν, “made me to labour,” cf. Aesch. *Ag.* 178, τὸν πάθει μάθος θέντα κυρίως ἔχειν, and *Med.* 717, παίδων γονὰς σπείραι σε θήσω. Cf. L. and Sc. τίθημι, B. 4.

992. The future partic. implies the inevitable: cf. 934.

993, 4. σ. πημ. = “inventor of pains” (but L. and Sc. render it “learned in misery”).—For νυκτὶ συνθ., = “taking counsel with night,” see Pfl., and cf. Pind. *Pyth.* IV. 204, νυκτὶ κουνάσαντες ὁδόν, “having imparted their journey to (none but) night.”

995, 6. See N.—For συνοικαίν = “wedded to,” cf. L. and Sc., and Aesch. *Ag.* 1434, φόβου μέλαθρον ἐλπὶς ἐμπατεῖ.

997. Take οὐκ ἀριθμὸν as one word: here used of a single man, = “no cipher.” Cf. *Troad.* 476, οὐκ ἀριθμὸν ἄλλως, ἀλλ’ ὑπεράτους Φρυγῶν, and see the context of ἀριθμὸς in Ar. *Nubes*, 1203. Also, Horace, *Epist.* I. 2, 27, Nos numerus sumus, et fruges consumere nati.

998, 9. καὶ γὰρ ἐχθρὸς ὦν = εἰ γὰρ καὶ ἐχθρὸς ἐστί. Cf. *Iliad* XVI. 627, τί συ ταῦτα, καὶ ἐσθλὸς ἐὼν, ἀγορεύσεις; see L. and Sc. καί, B. II. 4.

1000. Cf. notes on 317, 346. Here supply τοῦ βίου.—Take δὲ with μὲν in 997.

1002. πατρώαν = “inherited from their father.”—Tr. “to leave no stone unturned.” P. thinks the Greek is a metaphor derived from turning stones to look for crabs or scorpions. Cf. Hdt. V. 96, κ. πᾶν χρῆμα, and Plat. *Legg.* 843, A.

1003. κτείνοντα = “trying to kill:” cf. 293 and *Phoen.* 1600, αὐθὶς ὁ σπείρας πατὴρ κτείνει με. [See many references in Elm.]

1005. οὐκοῦν, “would you not then have been persecuting?” should have a note of interrogation at the end of the clause. οὐκουν, with full stop, must be taken ironically. Cf. note on 971.—For the double ἄν, see notes on 415, 721, esp. the former.

1007, 8. Observe the change of tense. With εἰσας supply ἄν.—For ἐλαύνειν in the sense of to persecute, cf. Soph. *Aj.* 275, λύπη πᾶς ἐλήλαται κακῇ, *Oed. T.* 28, *Androm.* 31. But see 904.—For σωφρόνως = “discreetly, or, quietly,” cf. 1012.—The same sentiment occurs in *Androm.* 520—524.

1010, 1. See 965, 6.—The dative νόμοις depends on the notion “on the ground of,” or, “with reference to.”—οὐχ ἄγνός εἰμι = οὐχ ὁσίων ἐστί.—For καταθεῖν see N.

1012, 3. “Athens in letting me go (from death) shewed discretion:” cf. 1007.—τὸν θεόν = “the deity who bids us be discreet, or, bids

us not butcher in cold blood." Probably no deity *by name* is intended: certainly not *αἰδώς*, which is feminine.—*τίονσα* is from *τίω*, to honour: which is not elsewhere used in Euripides: *τίω* in Aesch., but *τίω* in Homer. Cf. *Theb.* 77, *πόλις γὰρ εὖ πρᾶσσουσα δαίμονας τίει*.—*τῆς ἐμῆς ἐχθρας*="the hatred of which I am the *object*."—Cf. 191, 469, and Livy XXXV. 18, *meis criminibus*. Pfl.

1014, 5. See N.—There are three ways of translating, or rather of paraphrasing, this passage. I. "Henceforward should you speak of me as visiting you (after my death) with vengeance, and (in my life) noble (in not asking for life)." For this meaning of *προστ.*, see Antipho, 119, 6, and *Choeph.* 287. This version, with P., I believe to be the best.—II. *προστρόπαιον γενναῖόν τε*="vel improbum vel egregium:" tr. "Call me the criminal or the noble, which you will." So Pfl. and B.—III. *πρ.*="supplicem," *γενναῖον* (used ironically)="timidum." So Elm., who thinks that *προστρ.*, which strictly means a suppliant for purification, here means a suppliant for life, and quotes *Aj.* 1173, *Philoct.* 930. The objection to this version is that Eurystheus' tone is the reverse of supplex and timidus.—For *τὸν πρ.* cf. note on 978.

1024. Tr., with L. and Sc., "For, as to the body, I will not hesitate to commit it to the (Athenian) soil." [But P. would render "I will not *disobey* the state."]—*σῶμα* is an accusative of respect, as in 492, 495: but some would govern it by supplying *διδόναι*.—This is a curious and feeble pretence of obeying the wish of Athens: but the plot, such as it is, requires that Eurystheus should be killed, and buried in Athenian soil, and yet be friendly to Athens: so that he may, as he now proceeds to do, prophesy against the future enemies of Athens, the descendants of the Heracleidae. And thus Eurystheus, as regards hostility to Athens, changes sides at his death.

1026. *κτεῖνε*, present tense, slay on; continue, complete, the slaying.

1027. For *κατηδέσθη*="was ashamed to," cf. *Ion* 179, *κτείνειν δ' ὑμᾶς αἰδοῦμαι*, speaking of birds that frequent the temple. But *αἰδώς* never loses the idea of *respect*: cf. *Hippol.* 772, *δαίμονα καταδεσθεῖσα*, Ar. *Nubes* 1468, *καταδέσθητι πατρῶν Διᾷ*. Cf. note on 6, and index.

1028. *δωρήσομαι* is here used as *Donare aliquem aliquo*: but sometimes as *Donare aliquem alicui*.

1029. With *μείζονα* supply *ώφελαν*, and tr. "to a greater extent than mere seeming"

1030. οὐ τὸ μῦσιν. In these words he alludes to the χρησμός, with the purport of which he thus presents the Athenians.

1031. For the burial of Eurystheus, Elm. qu. Strabo at length.—πάραιθε = “in front of (the temple of Athena of Pallene):” cf. note on 849.

1032. σοί, that is, to the chorus.—For σωτήριος, cf. 402.

1033. μέτοικος: look out this word.—It is used of the dead, buried out of their own land, in Aesch. *Pers.* 319, and *Choeph.* 684. P.

1035. For χειρὶ cf. 337.—Here Eurystheus is made to threaten Argos, and the Peloponnesians generally.

1036. Tr. “Having proved thankless for this favour” (which you have now shewn them): so L. and Sc. Cf. Soph. *Aj.* 1267, χάρις διαβρεῖ καὶ προδοῦς ἀλίσκεται.—τοιούτων = “so base as this.”

1037, 8. For προσσητε, cf. note on 306.—πῶς οὖν = “you ask, why, if I foreknew this, did I come hither, and did not &c.”—ἀλλ’ οὐ is for καὶ οὐ, and thus ἀλλ’ οὐκ ἡδούμην = οὐκ αἰδεσθεις.—For αἰδεῖσθαι in the sense of ἐντρέπεσθαι, to reverence and obey, cf. Aesch. *Suppl.* 478, Ζηρὸς αἰδεῖσθαι κότον, and *Ag.* 937. Elm.

1040. κούκ ἂν πρ. = καὶ μ’ οὐ προδώσειν: taking οὐ as one word with the verb.

1040—2. For χοῶς see L. and Sc.; and with χοῶς, supply σπεισῃς, or ἑάσῃς σπείσαι, since the phrase χοῶς στάζει is not used. This is an instance of Zeugma. Cf. index.—Cf. μὴ μοι πρόφασιν, Ar. *Ach.* 345, and for the elliptical acc. cf. Madvig *Gk. Synt.* § 32.—eis = “on to, so as to fall on.” So Xenophon speaks of σφάζειν eis τὸν πόταμον.—Tr. “But pour me no libations, nor suffer blood to drop on to my tomb: for in return for this present treatment (i.e. of myself by Alcmena and the Heracleidae, regarding τῶνδε as neuter), evil will be the journey home that I shall give them (that is, give their posterity invading Athens).”—B. qu. Ennius from Cicero *Tusc. Quaest.* I. 15, Nemo me lacrumis decoret, neque funera fletu Faxit; and, for αἷμα, refers to the slaughter of Polyxena at the tomb of Achilles.

The version of this passage given above is that supported by Elm. and P. But observe that there is another possible rendering. “Omit not to pour libations, &c.; for (if you do so offer libations) I will give to their posterity (αὐτοῖς) instead of them (τῶνδε, the Heracleidae here present, masculine) an evil return home.” In favour of this interpretation, see note on ἐάω, line 805, and the verse of the *Iliad* there quoted. ἐάω is used in a similar sense in Xen. *Cyrop.* VII. 5. 9, ταῦτα ἐῶμεν δσα κρείττω

ἐστὶ τῆς ἡμέτερας δυνάμεως, in Demosth. *Lept.*, line 10, and in many other passages. And observe that, in 1044, τοῦσδε certainly does refer to the Heracleidae.

1043. διπλοῦν κέρδος. It was scarcely a double gain; but, as the next line shews, he regards one event from two points of view. The benefit to the Athenians would arise from the injury to the Peloponnesians, the descendants of the Heracleidae: the two facts are just the opposite sides of the same shield.

1045, 6. With εἰ, supply ἐστὶ:=“since.”—For κατεργ., “achieve,” cf. Hdt. III. 65, κ. τῇ ἡγεμονίῃ.—For ἐξ, cf. Soph. *Phil.* 260, ὦ παῖ πατρός ἐξ’ Ἀχιλλέως.

1050. See N.—This proposal to throw Eur. to the dogs is not consistent with Alcmena’s promise in 1023, 4. Possibly, (1) in her rage, she forgot that promise; or (2) she wished to frighten Eurystheus; or (3, and so Pfl.) thinking the burying was no business of hers, she would leave his body to the dogs unless it was claimed by the Athenians, or (4) *πυρ* should be read for *κυσί*, or (5, and most probable of all conjectures) Euripides himself forgot his former line.

1051. For μὴ ἐλπίσης ὅπως with the future indicative, see note on 248, also 161.

1054, 5. τὰ ἐξ ἡμῶν is *either* nominative to *ἔσται*, or, accusative of respect,=“quod ad nos attinet.” At any rate the meaning is “the conduct proceeding from us.”—For καθαρῶς, adverb for adjective, cf. καλῶς in 369.—The chorus would say: “*we* will not cause any blood-guiltiness to Demophon: we will have nothing to do with this butchery.”

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